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THE WORKINGMAN AND SOCIAL PROBLEMS

The WORKINGMAN AND SOCIAL PROBLEMS

BY

CHARLES STELZLE

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TO THE PASTOR OF MY BOYHOOD DAYS
THE
REV. DR. W. J. MCKITTRICK
WHOSE VIRILE PREACHING INSPIRED ME TO SEEK
THE BEST THINGS IN LIFE, AND WHOSE
HEARTY SYMPATHY AND PRACTICAL ASSISTANCE
MADE IT EASIER TO LABOR AMONG
THOSE WHOSE INTERESTS ARE CONSIDERED
IN THIS BOOK

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PREFACE

During recent years many earnest men and women have surrendered lives of comparative luxury and given themselves to study and to work in settlement and city mission, in order to see and feel the actual conditions of the toilers in shop and tenement.

This is a hopeful sign. The movement cannot but result in a better understanding between the masses and the classes. This little book is written with the hope that it may help in the work. It is written out of an experience which has not been altogether voluntary. It is also written largely from the standpoint of the man who is to be reached and helped.

Some of the material used has appeared in the form of special articles in several periodicals, although in nearly every instance the articles have been considerably expanded. Chapters I, II, III, IV, and V were printed in the *Sunday School Times*, under the title which has been given to this book. Chapters

VII and X appeared in their present form in the *Outlook*. Part of Chapter XI was used in the *Independent*, and the latter part of Chapter IX appeared in the *Interior*.

CHARLES STELZLE.

ST. LOUIS, February, 1903.

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THE WORKINGMAN IN EMBRYO

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CHAPTER I

THE WORKINGMAN IN EMBRYO

He has his pedigree in a long line of toilers—men who by reputation at least have had no greater longing than for meat, malt, and mattress. He has studied men more than books, and if his subjects have not been inspired by the thoughts found in the world's best volumes, he has been reading characters which have made him narrow, suspicious, prejudiced. Happy the youth who has a great-hearted employer, a noble master-workman, a strong bench-fellow!

* * * * *

I knew nothing of the child-labor law when at eight years of age I stripped tobacco leaves in the basement of a great tenement-house in New York City. Perhaps my employer did, but it was cheaper to pay me fifty cents a week and give me two big, spoiled cigars every night than to hire a boy of less tender age, who might demand more money and better "smokers." The factory inspec-

tor never came into that basement, unless it was to have his palm tickled and to get a box of the extra good "Havanas." I was made deathly sick at first by the fumes of the tobacco during that vacation season, but I soon became accustomed to the closeness of the room and the other inconveniences.

My next attempt to become a bread-winner was more enjoyable. During the holiday season I sold oranges and Christmas candles on the sidewalk and from house to house, among that great multitude on the east side of the city. For two years afterward I sold newspapers after school hours in the same neighborhood, and I felt better than when I worked in the tobacco shop, even though I was compelled sometimes to remain on the streets late at night, and get "stuck" on some of my papers in the bargain. If our Sunday customers got as much excitement out of their papers as we newsboys got in disposing of the cash earned by carrying them, we weren't either of us fit for the Sunday morning service, because "pitching" pennies is not a good prelude to the doxology. I have often wondered what became of the expert "pitcher" who fleeced us on every Sunday morning, and

who could always afford to be a "first-nighter" at the show on the Bowery, even though he did not sell newspapers to make a living. It seemed an easy transition from newsboy to server of desserts in a down-town restaurant; but when I left school at eleven to become a "cutter" in an artificial-flower shop, I felt that I was on the highway to success, especially when I received two "trade" dollars for my first week's work, which were held in my hand and jingled joyously all the way home. No money since earned has given me greater happiness.

Four years of swinging a heavy mallet fitted me for the work of a machinist apprentice in the largest shop in New York City, where as a true mechanic I learned to love every machine that my hands touched. I really served an apprenticeship of eight years, unconsciously studying the social and moral needs of my fellow-workmen, for service in the work of the ministry. For when a few years later I graduated from a training-school for this larger work, I found that my experience in the shop was more valuable than any training the school had given me, even though the school was the best of its kind.

Being deprived of school advantages at so early an age, I looked to the public library for the books I loved but could not afford to buy. But I was mortified to find that I could not borrow books until I should arrive at my twelfth birthday. In the mean time, nickel novels had my attention, because the Sunday-school books which were given me seemed too flat. The days were counted when I would have access to that treasure-house on a side street in New York; and when I filled out my application blank and received my first book, I was the happiest youngster in town. I made up for the loss of time by reading a book every day, although I came into the library shamefaced and afraid, fearful that the librarian would discover that I was robbing others of their treasures, by unlawfully reading too many of his books. Astronomy, geology, physics, and what not had a place in my reading, and for a time—during the "smart" period—books on infidelity engaged my attention. A few simple sermons on apologetics at that time might have saved me a great deal of anxiety a few years later.

I first became interested in the labor ques-

tion in a practical way when I went out on strike with about five hundred men. I learned some strange things during that strike; that is, they were strange to me then. I had always supposed that my employer was a Christian gentleman. I discovered that he was a fiend incarnate. At any rate, the walking delegate said that he was. After we went back to work, I was one day sent into his private office to build a grate fire—the janitor not having put in an appearance. I felt like shrinking into the chimney when I recognized a footstep behind me, and my chief remarked very pleasantly, "It is quite cool this morning, isn't it?" I fear that I did not have sense enough to answer that I agreed with him. However, I never forgot that tone, and it encouraged me afterward to speak a word in his defense when I had the opportunity.

We apprentices were ungrateful fellows. Our employers made provision in an evening school for the technical education of every boy during the five years of his apprenticeship, providing a wholesome supper on every evening that he attended school, without charge to the apprentice. How we fretted and fumed all through the course! How we complained

about the meals! The coffee was made of chicory, we declared, and the corned beef had been driven before a wagon in palmier days. We did not know at that time that it was the same kind of corned beef and coffee which was being served to our employers at their midday meal in their private dining-room. Perhaps if we had known it we would have been disgusted because of the "miserliness" of the millionaires who ate the same kind of meat that we ate. I fear that some of us to this day misinterpret the motives of the men who were anxious to turn out the best mechanics in the country.

My own apprenticeship certificate, signed by the head of the firm, indicating the departments of work employing my time during my apprenticeship, and my present rating as "superior workman," has a prominent place in my study. As I look up at it while I write, I think of many pleasant years of association with men who gave me a broader outlook upon life, and my heart goes out to them as I remember the deep longings of their souls, expressed in many a burst of confidence.

THE WORKINGMAN AND HIS ENVIRONMENT

CHAPTER II

THE WORKINGMAN AND HIS ENVIRONMENT

Stories of "Darkest England" and "China's Millions" appall us. But there are seven hundred thousand people huddled together on that little tail of Manhattan Island with which many of us are familiar. This is the most densely populated part of the world. The population is more than twice as dense as the densest part of London. Imagine three hundred and fifty thousand people to the square mile. If they should become suddenly seized with a desire to get down into the street there would not be room for them to stand. Within one hundred yards of the Pro Cathedral there are ten thousand people, packed solidly in six and seven story tenement-houses. In another section of fifty acres there are fifty thousand people, about ten thousand more than there are in the entire state of Nevada, with its over seventy million acres.

There is a single block on the west side of New York which contains seven thousand persons. To pack away this teeming population on one block the tenements are built so close together as to look like one gigantic house six hundred feet long and two hundred feet wide.

In the minds of the average reporter, and the faddist who thinks it great fun to work among the poor, any crowded section of the city is a "slum." The honest, hard-working people who are compelled to live in the great tenements of our cities repudiate the term. These overpopulated parts of our cities are inhabited by the industrious workingman and his family. Here they are hidden away until a Jacob Riis tells us "How the Other Half Lives."

The Federation of East Side Workers, organized by Dr. John Bancroft Devins, undertook to renovate tenement property during one winter in order to get employment for the men who were out of work. I remember that from the cellar of one double tenement they removed fifty barrels of refuse. The refuse was not analyzed, but a part of it consisted of sauerkraut, which

had been kept too long to be sold, and had been thrown into the cellar under the grocery to get it out of the way. That winter the committee having this department of work in charge removed from 491 cellars 3,903 barrels of refuse, consisting of ashes, rags, bones, leather, wet straw, old iron, broken glass, dead animals, etc. In one cellar there was a can of milk which, the workers were told, had been there for a year. Two square blocks of the worst tenements in this district were torn down shortly after this investigation and a small park now adorns the spot where "Bone Alley" once flourished, thanks to the efforts of Dr. Devins and his co-laborers.

Here was a rear house, indeed a row of rear houses, making an alley in which lived no one who was not a bone or rag picker. My predecessor in the nearest mission chapel once tried to hire a room in Bone Alley so that he might conduct a Sunday school for the benefit of the children, but he was refused because he did not also pick rags for a living.

At a meeting of an organization whose members are interested in the problems of the lower east side of New York, a question arose as to the conditions existing in a particular

neighborhood. In the discussion a gentleman of some prominence made the remark that he knew all about that part of the city, because he had worked there forty years ago.

"My dear sir," replied an East Side pastor, "if you had worked there a year ago, you would not now know the actual conditions of that neighborhood."

The men and the women who are most familiar with life in this part of the city can sympathize with the minister who answered with so much feeling, even though his statement was not absolutely true.

During a single year recently over fifteen hundred small private houses were torn down south of Fourteenth Street and east of the Bowery, and six and seven story tenement houses were erected in their stead. There was hardly an owner of any of these smaller houses on the East Side who did not receive from some speculator an offer to sell, with the result that nearly every old landmark disappeared from this part of town. Verily, the puffing of the hoisting engine and the swearing of the contractor's boss were heard in the land, as the big tenements went up.

Each of the houses erected contain from

twenty-two to twenty-six families, according to the number of floors. There are four families on each floor and two in the basement. Each new house supplies enough children to make up a class in the public school, but this leaves out of the account the children under six and over fourteen, of whom there are about as many more. This means about one hundred and fifty thousand children and young people added to the neighborhood during the year, to say nothing about the hundreds of thousands already living there.

I know of one tenement in which there were about two hundred and fifty people living. According to the housekeeper, there is one flat of three rooms in which there are a father and mother and four children, besides twelve adult roomers—eighteen persons in three rooms!

A journey on a summer night in August to some of these streets would end in a revelation not only to the suburban dweller, but to many of those who were born and bred in the heart of the metropolis. It is next to impossible to sleep inside the house during this season. Everybody turns out on the roof, the fire-escape, the sidewalk, and even into the

gutter. Thanks to a reform administration, the gutters are made of asphalt, and are flushed every night, so that they are as clean as the sidewalk, anyway.

You will find it necessary to walk in the middle of the street, for walking on the sidewalk is out of the question on such an evening.

The children fairly swarm about you, and you wonder how the mother can raise them under such conditions, and make strong, pure men and women out of them. It is a problem which would bother some who have more resources than has the average East Side parent, but many of them do it, and do it well, too.

Tenement-house reform in New York City and every other city has my heartiest sympathy. That everybody does not appreciate well-ventilated apartments and a bath-room is no reason why all efforts in this direction should cease.

One of my neighbors in a model tenement used her bath-room in a novel way. She was poor, had but three rooms, and the aforesaid bath-room, and withal, a large family of children, and she needed more money.

The bath-tub was filled with coal and wood,

because there was no other place to keep it, and at night she placed a few boards over the tub and made up a bed for the roomer who helped pay her rent. But her children obtained a free bath in rather an unusual way. At night, or rather shortly after midnight, when the streets were flushed by the street-cleaning department, her children, together with dozens of others who had been sleeping on the sidewalk, but were awakened by the excitement, would throw themselves into the powerful stream of water as it came from the fire-hydrant near the curb.

There was a fountain basin on a public square near by, and during the summer months this served as a swimming-pool for the boys. They would swim about in it with all their clothing on. I say *all* their clothing. This means a top shirt and a very much abbreviated pair of trousers. It was against the law, but there was a strong attraction in another direction for the good-natured policeman when the boys were in the water.

But New York City hasn't a monopoly of the tenement-house. We can find some of the worst types of the tenement in some of the smaller cities—the kind that Jacob Riis

worked so hard to get rid of in New York. Not so large, and not so many people to the acreage, perhaps, but worse in sanitary conditions.

There is a ten-room house in a small western city which was built originally for a hospital. It was used for this purpose for some years, and it then became a tenement. When I saw it last, there was a family in every room. Most of the workingmen who lived in this building had fallen out of the race. Incompetent, wounded, lazy—they were driven to their present abode, where they eked out a miserable existence for themselves and their families. There is a St. Louis tenement which contains eight hundred persons. Nearly every nationality under the sun is represented. However, the negro cannot secure rooms here because of intense social prejudice which exists in the tenement.

In a house near the river I recently discovered a company of four young Syrian workingmen, crowded with their families into a single room. Three of them were married, and they had six children between them. They had formerly occupied separate rooms, but as the winter came on, and the men could

no longer work on the streets because of the cold, they were compelled to give up their individual homes for non-payment of rent. When I found them the women and the children were barefooted, although snow was on the ground, and the rickety doors and windows permitted the cold wind to come in with terrific blasts.

Sometimes life appears to be picturesque, and romance is not lacking among the tenement dwellers. Here and there you will find a group of men "baching it" in a little shanty back in the alley, the place and the men showing the lack of a woman's care. Only the other day I stumbled into the back room of a tumble-down shanty, and found a dozen or more long-bearded patriarchs of the children of Israel engaged in chanting their prayers, worshiping God in their own peculiar way. The burning candles cast a weird light over the faces of the devotees in the gathering twilight. These are the men who have no sympathy with the liberal-minded Jew who would change his Sabbath from Saturday to Sunday for convenience' sake, and give up many another precious heritage handed down by his forefathers.

In one of the poorest tenements near the church of which I had the honor to be pastor, there lived a man who had enjoyed an international reputation as a pugilist and pedestrian. Often during my newsboy days he thrilled me with his performances—as I read about them in the newspapers.

In another direction, but in a somewhat better looking house, lived the leading anarchist in the city. His house was made the headquarters for visiting anarchists, and when the police were looking for a particular "Red," they invariably searched his house before making further investigations. Mild-mannered—excepting when he talked upon his theory of social reform, and particularly when he paid his respects to the church—he was loved by the neighbors because of his tenderness of heart toward them in time of trouble. Every Sunday afternoon he presided at a meeting of Free Thinkers who met within two blocks of my church. I noticed that he loved music, and that he took particular pains to have the best that he could secure at his meetings. Not far from the ex-pugilist's home there was a family of two, a mother and son, living contentedly—sometimes, I think, affec-

tionately—in the same room with half a dozen chickens, five geese, and two pigs.

It must not be understood that the better class of mechanics live in these tenements. I have in mind the laboring man, for the most part, although there are many mechanics who lived in the neighborhood before the great tenements were erected, who are now loath to leave it.

Among a thousand men in a particular tenement district, I found men of ninety trades and professions, but there were four hundred and seven laborers. Presumably many of those who professed to be mechanics were "handy men" just a little further advanced than an ordinary laborer. Fifty-seven of these were peddlers. In many instances I saw the fruit and other material which was their stock in trade under the bed, or in some other convenient corner. But where else could they keep it?

It is in the tenement districts that you will find the foreigner. During the year 1901 there came to our shores four hundred and eighty-five thousand immigrants, and among the entire number forty languages were spoken.

There are twenty nationalities among a population of three thousand in a small western city, and seventeen in a block containing six hundred and fifty-three persons.

A Chicago storekeeper has a sign over his door which reads, "English spoken here." What to do with the foreigner has indeed become a serious question, especially in recent years, when, according to the commissioner of immigration, the character of the immigrant has materially changed for the worse.

A curious phase of the situation is that somehow the Italian who owns the banana stand on the corner does not appeal to us with as much force as does his brother in Sunny Italy. The colored man who lives near the railroad track isn't nearly so romantic a character as his relative who lives in Liberia. In New York recently they sold a fine church building in the upper part of the city because there were too many foreigners in the neighborhood. Then they sent the money to the Board of Foreign Missions.

But living in the midst of such surroundings has not degraded the American workingman. He has been advancing in his ideals and purposes. He is in the great majority in

our country, and to his thinking and his voting we owe much of the progress of our great nation. Mr. Gladstone said, shortly before he passed away: "I painfully reflect that in almost every great political controversy of the last fifty years the leisured classes, the educated classes, the wealthy classes, the titled classes, have been in the wrong." The common people, the toilers, the men of uncommon sense—to these we owe a debt of gratitude.

THE WORKINGMAN AND THE SALOON

CHAPTER III

THE WORKINGMAN AND THE SALOON

According to a recent report, which is most reliable, there are nearly four hundred thousand persons in the United States engaged in the liquor traffic. This means that there are about one million eight hundred thousand persons who derive their support directly from the manufacture and sale of intoxicants, and that it requires about as many people to minister to the wants of those who go to the saloon as it does to educate all the common school children of the United States.

There are twice as many saloons to the population in the poorer sections of our cities as there are in the parts in which the well-to-do live. A few years ago there were twenty-two saloons in a single street between two adjacent avenues in New York City. It was estimated that the poor tenement people living in this street and their friends spent one hundred and seventy-six thousand dollars a year

to support these saloons, although it is claimed by some that the amount expended was much larger.

Some time ago I canvassed a workingman's district in a thriving western city, and among a population of about three thousand, I found one saloon to every one hundred and twenty-three persons, counting men, women, and children. This meant, practically, one saloon to every twenty-five men. They have in that city what is known as the "Patrol Limits Law," which confines the saloons within a prescribed territory—usually the poorer sections of the city, but always the down-town districts. No doubt there are some excellent features about this system. But what about the people who are compelled to live within the patrol limits? They cannot afford to live in that part of town which is exempt from the saloon, and their children, who are least fortified against the temptation, are subjected to all the allurements held out by the saloon.

The fact that the entire city must come into their neighborhood to drink its whiskey, permits the saloon-keeper to make his saloon more gorgeous and attractive than if he were

compelled to depend upon the immediate neighborhood for support. However, the average "palace" saloon is fitted up by the brewer, the plate-glass mirrors and expensive bars being owned by him, while he holds a mortgage on the rest of the property. And no one knows better than the brewer that not every saloon-keeper is making money in the business, and that many of them work longer hours than does the average store-keeper. There comes to my mind the case of a saloon-keeper in a factory district, who opens his saloon at five o'clock in the morning and keeps it open until ten or eleven at night. He cannot afford to hire a bartender, so his nineteen-year-old daughter assists him behind the bar when he needs help. She had been doing this for six years, hence her education in the public schools had been neglected, and she told me that she was utterly unfit for any work which called for mental training. She was a bright girl, and seemed not to have been particularly injured morally by her saloon associations, because the workingmen who patronized her father's place of business respected her and treated her with the greatest deference, but the work in the saloon was

telling on her health, and her father was deeply concerned about her.

He served a ten-cent dinner to the workingmen of the neighborhood, and his wife, who before her marriage had been a cook in a first-class hotel, was slaving her life away in the uncomfortable kitchen back of the saloon. Nothing was being made on the meals. They were given simply to attract the men to the saloon so that they might spend money for beer, from which the profit was derived. The family had not had a meal together since they opened the saloon, and the wife very pathetically told me that it seemed as though they were becoming poorer each year, with no prospect to which they might look forward with hope.

"You know," she said, "my husband is getting to be an old man, and he can no longer stand the strain of running the business as he once did."

It occurred to me just then that I knew very few old men in the saloon business. There must be something about it that shortens the life of the saloon-keeper.

Much is being said to-day about the saloon being the workingman's club, and that it is

not the unmitigated evil which it has been painted. In a recent report on "Substitutes for the Saloon," issued under the direction of the Committee of Fifty, which was organized to investigate the saloon problem, the author presents some features of the question which are not generally considered by the anti-saloon agitator. "Primarily," he writes, "the saloon answers to the demand for liquor, but it goes beyond this and supplies a deeper and more subtle want than that of mere animal thirst. This want is the demand for social expression, and how it is met becomes clear by noting what elements are needed to create what we may call a social center. These elements are the absence of any time limit, some stimulus to self-expression, and a kind of personal feeling toward those into whose company one is thrown, which tempts one to put away reserve, and enjoy their society. Where these three elements coexist, however imperfectly, they create a social center, ... in which the social instincts find their natural expression.

"Such a center the saloon evidently is, even in its lowest forms, for the elements which create a social center are parts of the

very nature and constitution of the saloon, as such. In a saloon there is no time limit. Loafing is not prohibited, and there are no placards telling a man to move on. . . . . The stimulus to sociality is present irrespective of the quality of the liquor and the attractiveness of the saloon. . . . . An expense of five cents will put him at any time into what we call a social temper. The saloon is warm in winter, and as cool as any other place in summer. . . . . Best of all, he meets his fellows, and is met by them in the direct and personal way that breaks down the reserve, and causes at once the springs of his social nature to act. The saloon is the most democratic of institutions. It appeals at once to the common humanity of a man. No questions are asked. Respectability is not a countersign. The doors swing open before any one who chooses to enter. The welcome from the keeper is a personal one. . . . . Persons may disagree in their opinions as to the ethical value of the saloon, as to the extent to which the saloon ministers to the social needs of the community, but it can hardly be denied that even if it be the demand for drink, and that alone, which brings a man to a saloon,

the saloon patron finds himself, when he enters, in a center peculiarly adapted to the free expression of his social nature.

"Here, then, is a social phenomenon to be studied wholly apart from ethical consideration. It may be a good thing or a bad thing that such opportunity exists. With this we are not for the moment concerned. What interests us now is simply that the opportunity is there. It is not a question whether a man is injured more than he is benefited. The fact to be studied is, that he finds in the saloon the answer to a social demand. The saloon is so related in our minds with the question of morals that it is hard to look at it merely as a social institution, hard to assess it correctly upon the basis of precise observation, without allowing our preconceived notions of its ethical value to influence our judgment. An unbiased study of the saloon as it exists in our American cities, under many differing laws and in its many different forms, compels the conclusion that it is active to-day as a social center, even where this purpose is furthest from the mind of its keeper, and where its apparent attractiveness is reduced to its lowest terms.

"Upon closer examination, the importance

of this result only increases, and the real hold of the saloon upon the social life of the people becomes more and more clear. It is apparent, for one thing, that there are not many centers of recreation and amusement open at all hours to the working-people; none that minister to their comfort in such a variety of ways. The longer one searches for just the right kind of a substitute for the saloon, affording its conveniences without its evils, the more one despairs of finding it. . . . .

"That the character of the saloon as a center of sociality should depend on the personality of the saloon-keeper is only natural. He is above all else a man of the people. He knows his men and knows them well. He knows often about their families and their circumstances, and thus has a hold on their sympathies. The laborer often regards him as his chief friend. He has more leisure for self-improvement than most of his customers. He has in his possession the latest political and sporting news. . . . . He makes a show of hospitality and generosity.

"He is not a reformer, but he settles more quarrels and gets more crooked people set straight than is generally known."

Unquestionably there is a great deal of truth in all this. The cartoons of the saloon-keeper printed in some prohibition papers are not always true to life. If all the saloon-keepers were the devils incarnate which they are represented, it would be an easy matter to fight them and their hellish traffic, but many of them are as conscientious as the average business man, and very few of them are fools.

If a workingman gets into trouble of any kind with the authorities, and is arrested, his friends go at once to the saloon-keeper to secure him as a bondsman. Even though he knows nothing about the prisoner, and has good reason to believe that he is assuming great risk in becoming surety for him, he generally considers it a good investment to leave his business for a few hours to help out his admirers. When he is appealed to for aid in behalf of a needy family, he contributes liberally, and he always forgets to investigate.

I know of a meeting of prominent civic reformers held back of a saloon because that was the only hall obtainable in that part of the city. After the meeting the saloon-keeper stood at the door and shook hands

with every man that passed out, and there were nearly two hundred men present.

The saloon-keeper generally has a monopoly of the meeting-places in the city. Nearly every saloon has a back room or hall upstairs which may be engaged without charge to the club or the society using it, the only condition being that the members do not pass the bar without "treating," or at least buying a glass of beer. This is especially true in the workingman's district. The apprentices who belong to the social clubs find it cheap—so they suppose—to use the hall back of the saloon, because they do not see, in bulk, the money spent at the bar.

When they become journeymen they must become members of the union; their very right to work, in most trades, depends upon this membership. And as members of the union they are compelled to pass through the saloon to the meetings of the union—for nearly all labor unions meet back or over a saloon—and it requires considerable pluck to endure the sneers or the laughter of fellow-unionists or bartender if one will not drink or treat.

It is only too true that the saloon is the

social center of the workingman's neighborhood, and the social element is its strongest feature. It is one of the very few places in which he feels independent and free to say what he pleases. "The conversation usually turns upon his grievances, and there he plans remedies and gains fresh hope," a labor leader recently told me. That the plans concocted in the saloon for his social emancipation are strenuous and far-reaching goes without saying. Whether or not they are ever put into practical operation is another story. However, it makes him feel better to talk about them, but one could wish that his environment was somewhat different, and that he had some listeners and advisers who could and would point out the fallacies of his proposed reformation.

But there are other matters talked about besides labor troubles. One day a truckman came into my study to ask me if it was true that an officer in our Sunday school had found fault with him because he had not properly managed the carting of some picnic material. When I assured him that it was all right, he remarked, "You know it ain't very nice to have some fellow in the saloon

tell you before a crowd of men that you didn't do a good job for the church, and I thought that somebody might hear this story, and I wanted to tell them that I was on the square." Evidently there is a code of ethics among the habitués of the saloon which is higher than most people imagine.

The average saloon is a very attractive place to the man whose occupation during the day has been monotonous and confining, and whose home has few conveniences and no luxuries. Badly ventilated rooms and the shouting of half a dozen children are not conducive to relaxation, and it is an easy matter to get into the habit of calling at the saloon after supper, where the bartender is neatly dressed in a clean, white suit, the free lunch is daintily and temptingly arranged, and where he is cordially welcomed with a shout of good cheer.

That the wife suffers the same inconveniences—only many more of them—is only too true, but this does not alter the facts in the case of the workingman.

Substitutes for the saloon have been suggested by the score, coffee usually taking the place of beer. But the average workingman

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sees as much harm in your cup of coffee as you do in his glass of beer. That the problem is a difficult one is evidenced by the fact that earnest, honest men have recommended, and indeed opened, saloons under the direct care of the church. They have not succeeded. They never will succeed under such conditions. They would fail if for no other reason than that they smack too much of patronage or paternalism, and there are few things that the workingman hates more than these.

I believe that the best substitute for the saloon is the home. That may sound commonplace, and seem like begging the question, but it is said with the fullest sympathy with those who are trying through other substitutes to reach the workingman. It may seem more difficult to reach our ideal by improving the home, and it may take a longer time than to inaugurate a scheme which seems to be perfect, but which leaves out of the question the workingman's human nature. Until we can make the man really see and feel that his duty as well as his diversion is in the place which he has provided for, and to which he has invited the woman whom he promised to love

and cherish, our hope for the solution of this question will be vain. But we should do what we can to help him improve the conditions in that home, physical as well as spiritual.

If his wife and daughters can be taught the properties and the value of his food, and more important still, how to cook it, we will have taken a long step towards success. Ignorance as to household economics has more to do with the power of the saloon than is generally supposed. If we will provide a course of cheap concerts and entertainments to which he can take his family, another step will have been taken, because the high ideals here inspired may be transmuted into harmonious living in the home. After all, it is a question of the heart rather than a problem that has to do with circumstances. Solomon's suggestion that "out of the heart are the issues of life," is well worthy of our consideration in planning for the radical change which would be involved in the destruction of the saloon, and the complete emancipation of the workingman. We will never place a greater barrier between the workingman and the saloon than that of the heart.

THE WORKINGMAN AND HIS LEADER

CHAPTER IV

THE WORKINGMAN AND HIS LEADER

"A workshop is incompatible with nobility." "A purchased laborer is better than a hired one." So thought the philosophers two thousand years ago. And in accordance with this doctrine they erected great prison-like structures in which they hid away the laborer, and they compelled half the world to live in slavery. It would make interesting reading to know how that "other half" lived. But standards have changed. Jesus Christ discovered the individual. He showed the world how highly God valued a human soul. Unfortunately, this does not mean that men have discovered it. But they have caught something of the spirit of Christ, and they love their fellows better than formerly, and the future is big with hope.

From what the workingman has become, he has caught a vision of what he might be, and he will never be satisfied until that vision has been realized. It is true that he some-

times becomes confused as to the details of his emancipation, and he sometimes fails to see that man does not live by bread alone, but in his best moments he is given a glimpse of a higher and a better life, and he gropes for it blindly, because there seems to be no one who can show him the way.

Workingmen need leaders. Men who will study with open minds the signs of the times, and who, when they have seen the duty of the hour, will be true to themselves, their followers, and their fellows. There are such men, but unfortunately, they are not always appreciated or understood. And since workingmen are very much like the rest of mankind, their leaders are not infrequently maligned and finally deposed by those who are only too anxious to become "business agents," as walking delegates are now known.

The printer to the labor organization could tell many a story of circular letters gotten out by its officers to counteract the evil influence of a slander started on its way by jealous rivals.

Labor leaders appreciate their lack of influence. The president of the Federation of Labor in one of the middle states once

wrote me: "In my opinion, the term 'labor leader,' as applied to a labor agitator, is a misnomer. The successful politicians are the only labor leaders that laborers follow. If I am a leader, I can assure you that it would be a very difficult task to corral, or in fact to discover, my followers. In reality I am only one of the fellows who run errands, serve on committees, and on numerous occasions lose their jobs, being rewarded by having our pictures appear reassuringly in the daily paper, labeled 'labor leader.' "

No doubt my correspondent is too modest in his claims, but there is considerable truth in what he wrote.

That there are not more leaders of the best type—men who can command the respect of all workingmen especially, is a loss to the laboring man himself. But the standard set up by the average organization is too high for an ordinary mortal. A labor paper, in speaking of labor leaders recently, said, ironically, "They must be men of ability, good speakers, and indefatigable workers. They must be diplomatic, tactful, good-tempered, and of excellent presence. Hours of labor shall be from early morning until late at night, and

Sunday work will be quite frequent. They must be so constituted as to take no offense at the army of critics who will belittle every effort, and philosophic enough to rebuild what their critics may thoughtlessly destroy. Their wages will not be commensurate to their ability or the work they will have to perform; nevertheless, they must submit to be 'touched' or unmercifully scored for their lack of generosity. They must be brave as lions to the enemies of trade unionism, but meek as lambs to the unionists who want to abuse them. Persistency, integrity, and unerring judgment must be among their many qualifications.'' Sad, indeed, the tragedy of the labor leader who was once great in the eyes of his followers, but who now has not even the respect of the minority.

A few years ago a young man suddenly arose as the Moses of the masses. He would lead them to certain victory. A monstrous strike was ordered, which involved nearly every city and town in the United States. His word was law, but the strike was lost. I heard him thrill an immense audience of six thousand workingmen. He spoke of Christ as the great champion of the working-classes,

although the speaker was an avowed infidel. A short time afterward he thought that a great Social Democracy idea, practically applied in one of our Northwestern states, would solve the labor question. With a few kindred spirits he planned to carry out his ideal. That also failed. But probably he had little to do with the failure of either the strike or the social scheme. A few months ago he was hopelessly "turned down" by the men who at one time hung upon his words, probably never again to become a power as a labor leader.

During the past year there was a great strike on in one of our western cities. The strike had been in progress for some time and there seemed to be no hope of settling it. The international president of the labor organization involved was sent for. There were many stories in circulation among some of the business men of the city concerning the fabulous sums he received for his services. Some declared that he received ten thousand dollars a year, and that he had a fine wine-cellar in his home. These statements were believed by some of the best men in town. I knew that they were mistaken, and to assure

them, I wrote to the man in question. He sent me a copy of the constitution, in which the amount of his salary was stated, and he also wrote, in part, as follows: "I receive a salary of twelve hundred dollars a year. This has been so only since our convention in May, 1899. Previous to that time I received eight hundred dollars a year, and I have met the experience that a preacher sometimes meets with at the end of the year, giving part of my salary as a donation. I was elected president of this organization in the panic year, 1893. I had saved a little money as a railroad workman. I expended it that year keeping up our organization, and there has never been a convention yet that I have been square."

There is no class of men who receive more abuse at the hands of employers generally than labor leaders, and sometimes there is good ground for the abuse, but we find many who do not deserve the bitter words which are spoken of them.

Labor unions are sometimes unwise in the selection of their leaders. A prominent American citizen had a slight difficulty with his employers, which resulted in a visit from the business agent of the union. But to the

surprise of the employer, the agent could hardly speak a word of English. Indeed, he had been in the country less than six months. The American was disgusted, and his disgust nearly resulted in a breaking off of all negotiations. He was chagrined, as he put it, that "A greenhorn should come and tell me how to manage my business." But that was a mistake of the head.

At a meeting of union mechanics, held for the purpose of interesting non-union men in the organization, the speaker of the occasion addressed the gathering as "frendts und fellow slaves." Then followed a scheme to raise the wages of every man present. The organizer told us that he hoped soon to organize the men in a shop which was paying one-third more wages than was being received by the average mechanic in that trade. Then, he declared, he would use these highly skilled mechanics as a wedge to bring up the wages of the poorer mechanics, by making their wages the scale which should be paid to all of the mechanics in the trade.

As we passed out through the saloon over which the meeting was held, a seedy-looking mechanic remarked to me, "That's a great

idea, ain't it? But how do they expect us fellows to pay five dollars to join the union, when we haven't worked all winter?"

At a meeting of the Federation of Labor held a few years ago, a resolution was passed to the effect that "no minister of the gospel be permitted to attend any of our meetings."

But this prejudice against the preacher does not exist in many of the local organizations, and a word of counsel is sometimes listened to.

A few months ago, I happened to be in New York when my former shopmates were out on a strike. I saw them lined up on the street four abreast and a block long, waiting to be paid off. I stopped to greet them, for I had not seen them in some years. An invitation was given to attend the meeting of their "local" the next morning. As usual, the meeting was held back of a saloon. The five hundred men were hilarious when I arrived, and an impromptu entertainment was being given by some who were more or less talented, musically.

The entrance of the business agent put a stop to all nonsense, for he came directly from headquarters, where a conference had been

held with the representatives of the employers of the city. Encouraging dispatches were read from the cities in which other men were on strike for the same advances, and then the agent made a speech. He spoke in the language of the shop, not omitting familiar oaths. He made no attempt at oratory, but with words of bitter sarcasm, he told of his interview with the men who represented their employer.

An outsider would have imagined that their employer would have been torn in pieces had he made his appearance during the address of the agent. I was introduced as a former comrade, immediately after the applause which followed, nothing being said about my present occupation, although many in the audience knew of it. "I am a preacher," was my salutation. Instantly there was perfect silence, which continued through the twenty minutes of my address. I, too, spoke in the language of the shop, but I omitted the profanity. In as fair a manner as possible, I reviewed both sides of the question under consideration, showing them, however, wherein they had wronged their employer. Their sense of justice was appealed to, and upon the conclusion of my

speech, thunders of applause indicated that they could stand some hard words. The business agent was the first man to grasp my hand, principally to apologize for swearing in my presence during his address.

Instead of holding aloof from labor organizations, the representatives of the Church of Christ and all good men should try to become leaders among those who are earnestly seeking guidance, because many of them are being led by ignorant men, whose only stock in trade is a glib tongue.

When I suggested to a company of "business agents" that we might secure the advice and the co-operation of some of the ministers of the city in the matter of their labor troubles, there was a hearty assent to the proposition, and tears came to the eyes of at least one of the group at the thought, and he wasn't a Christian, either.

Workingmen to-day are looking for a coming man. One around whom they can rally and under whose leadership they would win the respect and the admiration of the world. But that man has already come. He was a Carpenter. His first followers were workingmen. The leaders whom He appointed to

care for His work in every age have come from the ranks of honest toil. When He was upon the earth, the common people, the workingmen, heard him gladly. And when one sent to Him for an evidence of His authority, He sent back the message which He considered undoubted proof: "The poor have the gospel preached unto them." And workingmen are coming more and more to recognize that Jesus the Carpenter belongs to them. As a company of workingmen were about to be dispersed by the police at a mass-meeting for the unemployed, the leader proposed "Three cheers for Jesus Christ!" The heartiness with which they were given proved that down deep in the heart of the man who has become bitter against the church and against society there is a high regard for Jesus, the Friend of the workingman.

THE WORKINGMAN AND SHOP ETHICS

CHAPTER V

THE WORKINGMAN AND SHOP ETHICS

I know of some shops in which they use a great deal of card-board, printer's ink, and picture-frame molding, in order to keep the men posted as to what they must and must not do. As I have walked through some of the shops in question, and seen their eighteen-inch by thirty-inch "guide-boards" nailed up in every convenient corner, I thought that possibly they might have been put there to hide some blemishes on the wall. If that was the intent of the owner, they served their purpose most admirably, but I think he might have put something more useful or ornamental inside the frames. He might, for instance, have had some reliable tables of reference printed to help the men in their work. I have no doubt that the men would then have used the guide-board to some good purpose. As it was, I doubt that many of his employees ever took the trouble to read his elaborate

"Rules and Regulations." A genuine mechanic, indeed any one who is worth having around the shop, does not need to be told those things which common sense would dictate.

Most shops, however, are run on tradition, and the system of ethics in vogue in each place is determined by the characters of employer and employees. That there are unfair and inconsistent men in both stations goes without saying.

There was a stringent rule in a certain shop that the main gate would be closed promptly at seven in the morning, all those coming after that time being counted late, and even though but one minute late, fifteen minutes' time was deducted. One morning a young fellow came tearing down the street as the bell was ringing the hour. He arrived at the gate just in time to see the watchman slam the door, although the bell was still ringing. He stood there for a moment in a rage, and then, with teeth set, he came in through the other gate and deposited his "late check." After he had pulled on his overalls, he picked up his hammer and deliberately smashed six incandescent lamps, remarking as he did so:

"There, I guess the old man won't make much on my coming late this morning." That young man had a very inadequate sense of justice, and he needed something stronger than "tradition" to keep him straight. He got it, finally. He wound up in a western penitentiary. But he was an exception. Most of the men in that establishment saw the fairness of some kind of a rule on this particular subject, and when they came a moment late, they would remain out in the street just long enough to save themselves from the deduction of another fifteen minutes' wages. The unhappiest feature of the matter was that one's name would be placed on the bulletin board at the end of the week. The superintendent who made that rule was a teacher in a prominent Sunday school, and he invariably came into the school twenty minutes late.

In these days of sharp competition, when the manufacturer is on the lookout for the latest appliances for producing his specialty in the cheapest manner possible, when every item, no matter how small it may appear, is a factor in determining as to who shall lead in the race, it seems surprising that so few take

advantage of the means to this end, which lies close at hand, and which is at the command of all. I refer to the human nature in the men who are, practically, his tools. Human nature is the hardest thing in the world to deal with, but when properly handled, it is one of the most potent factors in any kind of an enterprise. Great battles have been lost because generals, great in other respects, have shown lamentable defect in dealing with human nature. For the same reason manufacturing enterprise has often failed.

One need not organize a great philanthropic establishment in connection with one's works; indeed, events are proving that this method of dealing with one's employees is not always successful. In some of these vast philanthropic schemes men have left out of their consideration altogether the human nature of their employees, and it is for that reason that many have failed to settle the vexatious questions of employer and employee, which seemed so simple in their sincere minds. But there are ways of increasing the interest of the workingman in his employment, to the mutual advantage of man and master.

One day the representative of a steel con-

cern called on the superintendent of a famous shop, seeking to introduce his steel, which was much cheaper, and the agent claimed fully as good as the kind then being used. A lathe tool was forged of the steel sample and given to a workman with these words: "The boss wants you to test this tool; see how it will work." The machinist started in to "test" it, and oh! what a testing it received. He returned the tool to the superintendent with the edge all battered up, making it appear that the tool was incapable of standing any kind of usage, and then he returned to his work with a smile of deep satisfaction, feeling that he had done his full duty so far as that tool was concerned. If the steel merchant depended upon this sort of testing in order to sell his steel, he would, without doubt, have gone into bankruptcy.

I know of another superintendent who got good results in this direction. Salesmen were glad to call on him, because, somehow, if they had a good thing he seemed to appreciate it. Anyway, I heard him give the same kind of a job to a journeyman that was given to the mechanic mentioned a moment ago, but it was with words something like these: "Sam,

I've got here a piece of steel in which I am very much interested. I think that it will turn up those rollers as well as the steel you are now using. I wish that you would work it in." The man had an interest in the tool at once. He knew that it would please his superintendent if he could use it, and he did not expect it to do the work which had never been done by the steel previously used. That superintendent was a student of human nature.

There is quite a difference in the adverbs "shall" and "may," although in its interpretation "may" may have the same significance and effect as "shall," and while it is not always advisable to say "may" when "shall" should be spoken, nevertheless the working out of this general principle will result in a better feeling between employer and employee, and will produce more and better work.

The large employer does not, as a rule, have much difficulty with the man who works in his own home. He understands him better because he can get at him, but the factory hand comes in contact with the boss only through the superintendent, and sometimes the superintendent is not a fair representative of either the employer or the employee.

I sat one day in the office of an employer of perhaps two thousand men. It was shortly after a strike, the details of which were familiar to me. The employer complained bitterly about the treatment of his men, and deplored the fact that they were identified with labor unions, saying that the union cared nothing for them, and that its managers would permit the men to starve. I remarked that the union had been paying his men six and eight dollars a week during the strike. He denied this most emphatically, and here, ringing the bell for his representative in the shop, he asked him if it were true that the union had been paying the men that amount. The superintendent looked at me for a moment, grew red in the face, and then replied, "No, sir," although I knew, and he knew, that he was lying.

This employer, for some reason, was being misled by his representative, and much of the trouble between employer and employee is caused by just such men. If this employer could meet his men and talk with them as he talked with me that day, they would understand each other better, and there would be fewer strikes in his shop.

The appointment of social secretaries by

large employers is a hopeful sign, and a step in the right direction. It is next to impossible for the head of a great establishment to become intimately acquainted with every man in the shop. He must, of necessity, regard his men, in a sense, as part of a great equipment. But through the social secretary he may know of the actual conditions existing in the shop and in the homes of his men, and make such plans or changes as may seem wise for the proper adjustment of any difficulty, or for the welfare of his employees, either as a whole or as individuals.

But the class spirit which seems to be so prominent in the labor question, and which many workingmen make so much of, is not confined to the employer. The same spirit exists between workingmen. The journeyman very frequently treats his "helper" with the greatest contempt, and snarls at him as though he were unworthy of a civil word. The mechanics in some trades consider themselves superior to those engaged in another. The aristocracy of labor is a noble thing, but the assumed superiority of a particular class of laboring men is a detriment to the cause of the workingman.

THE WORKINGMAN AND SOCIAL REFORM

CHAPTER VI

THE WORKINGMAN AND SOCIAL REFORM

The sympathetic tones of an organ, played by a young woman, attracted the crowd to the street corner. After a duet sung by the organist and an earnest-looking man at her side, he began to speak to the little congregation which had been gathered by the sound of the music. But it was not a religious address to which that company listened. Neither was it a harangue on the virtues of a patent medicine. The man and his wife were enthusiastic socialists, and every night they would come to this corner to tell the crowd that gathered how to cure all the ills of society. But the doctrine that was taught on the street and in the saloon fifteen years ago is now being considered in some colleges and in many churches, although it is not always popular in these institutions, even though the doctrine of the street and of the saloon has been very much diluted. Whether or not

socialism will accomplish all that is claimed for it, I need not discuss just now. My point is, that interest in the social questions which so-called educated men formerly despised is now well-nigh universal.

But the average workingman is not concerned about social theories. Any social reformer will tell you this with deep regret, although there is an increasing interest in these matters among the toilers. With them, however, it is not a fad, or a course of study, simply. It means more bread and butter, and a better education for their children than they could afford for themselves. Comparatively few American workingmen are socialists. Indeed, very few understand what socialism means. But if the propagandists of this system are at all repaid for their efforts, there will be a host of socialists in this country before many years pass by.

There are many who claim to be "Christian socialists," because some of the principles of socialism are similar to the results obtained by the principles of Christianity. But Christian socialism is an anomaly. One might as well say, and with equal right, "I am a Christian Democrat," or "I am a Christian Republi-

can." It is true that one may be a socialist and a Christian at the same time, but that is all that one is warranted in claiming for the term.

And yet, in method, Christianity and socialism are radically different. Christianity works from within outward. Socialism works from without inward. Christianity believes in character first, knowing that good environment will follow. Socialism believes in environment first, hoping that good character will result.

When I told this to a labor leader recently, he asked me very earnestly: "Haven't we tried the 'character first' idea long enough?" I asked him if he had ever tried it. He confessed that he had not. He saw the point and changed the subject.

Socialism and the labor unions are just now having a fierce fight, the Socialists claiming that the labor union is a hindrance to progress. Strange as it may seem, the socialist also objects to partial municipal ownership, because he believes that the masses will be too easily satisfied with such remedies. Nothing short of the complete ownership by the state of all the means of production will satisfy the true socialist.

It is generally supposed that when men vote for municipal ownership that they are socialists, but this is not necessarily true, and it is for this reason that socialism has been credited with a following that does not really belong to it.

In the popular mind, socialism and anarchy are synonymous terms, but there is a very decided difference between these systems of social reform.

The socialist believes that all matters pertaining to society should be controlled by law; that the possession and acquisition of property, should be vested in the universal society; that is, the state. While he believes in the abolition of the trust and the department store, as at present conducted, the socialist practically encourages combinations of this sort, believing that the time will arrive when industry will be so combined and systematized that society will see the advisability of bowing out the men who have perfected it, and itself taking control of the industries. This will mean practical socialism.

Many believe that the introduction of this system would restrict the liberty of society's most useful citizens and destroy ambition,

because men will not be compensated for their self-denial in business and professional life, excepting as they are satisfied with the honors that society—that is, the state—will confer upon them. There will be comparatively little difference, under this system, in the monetary value of the services of the physician and the hod-carrier, for instance. The physician must be satisfied with the consciousness that he has simply done his duty toward mankind, even though he is not rewarded with his usual fees. His salary as a servant of the state—and all men will be government employees under socialism—would not permit him to purchase fine paintings and costly books, for these would be owned by society for the good of all.

The underlying principle of socialism is that the individual is subordinate to the well-being of the whole society.

One can readily see that this system calls for a high type of manhood, and that the naturally selfish heart of man will need to undergo a radical change in order that he may live up to this high ideal. One can also see why socialism has attracted some of the high-thinking men of the world.

Anarchy, on the other hand, means the abolition of all law, since, as anarchists claim, law is the source of all evil in human society. Some men say that it means, practically, unlimited license. This is hardly true, however. While in a sense every man may do as he pleases under its régime, he is restricted in his acts by public sentiment. If he is out of harmony with society, he will be boycotted into righteous living. This, in a measure, is done in every community to-day. It is a well-known fact that the unwritten law is sometimes stronger than that passed by the legislature, and that when the written and the unwritten laws come into conflict, and the written law has become obnoxious, the unwritten law usually prevails. One need only freer to the so-called "blue-laws" of the New England states and the saloon laws in some of our cities to prove the above statement. But anarchy takes it for granted that men have a natural desire for that which is right and good, and that public sentiment will be strong enough and righteous enough to keep the world pure and in harmony with right principles.

It is generally supposed that the anarchist

is a man who seeks to overthrow government through the use of pistol and dynamite. But force is not essential to anarchy, any more than stuffing the ballot-box or intimidating the voter is a part of the platform of the leading political parties of our country.

Tolstoi is practically an anarchist, but he believes in the doctrine of non-resistance. It is because of this apparent good that some of the ablest and the most peaceably inclined men believe in anarchy; that is, in the abolition of law. The so-called anarchists who shoot our presidents and dynamite our buildings would do these things whether they were known as anarchists or not. They do them because of the frenzy that seizes them under certain conditions of society, and because of the wickedness of the natural heart.

Anarchy is essentially non-Christian. It does not regard God, it despises the church and characterizes its ministry as non-producers, evidently ignoring the fact that the minister is a teacher of morals and ethics, which forces certainly have a place in an ideal community.

It is well to say that there are shades of belief in both socialism and anarchy, and the

shading becomes so fine sometimes that it is a difficult matter to tell just where socialism ends and anarchy begins. While anarchy distinctly advocates free love, for instance, there are many socialists who indorse this doctrine. While the socialist professes to believe in the supremacy of the law, many would use the weapon of the so-called anarchist for the destruction of the present system in society.

But the American workingman is not an anarchist. He despises the man who advocates its doctrines. As a rule, the anarchist is the foreigner who has been oppressed by a despotic government at home, and who now feels bitter against it and all other governments. Anarchy will never find good ground for its propagation in a country which is governed by the people and for the people. If ever anarchy gains a foothold in America, it will be precisely for the reason that anarchy is impracticable, for if the free people in a republic such as ours cannot create a healthy public sentiment, then anarchy certainly can never bring about conditions which will be more favorable.

We might also mention communism as a

social reform measure which is being presented to workingmen. Socialism advocates the holding, by the state, of all the means of production—the factories, the tools, the waterworks, the railroads, etc. Communism goes a step further and would have society own all private property as well, and in support of this idea, they quote the conditions which existed for a time in the church in Jerusalem after the day of Pentecost, when, we read: "Neither said any of them that aught of the things which he possessed was his own; but they had all things common." It is forgotten, however, by those who take this scripture as an ideal condition for all men, that the church recognized the right of private property, as was manifested in the case of Ananias; that those who entered into this scheme were of "one heart and one soul," that it was limited to "they that believe"—the Christians —and that the system was discontinued after a short time, presumably for some good reason. It should be understood, also, that however Peter and the rest of the disciples may have been inspired in the writing of their epistles, they were not infallible in the matter of political economy.

Communism, as a system, has almost invariably proven to be a failure, and where it has succeeded, it has been due to a strong moral or religious sentiment.

These are practically the systems which are being presented to laboring men to-day, although there are others that have many adherents, but nearly every one is a modification or a combination of some of the principles which are found in the three systems referred to.

The man who would become a leader or a teacher among workingmen cannot afford to remain in ignorance as to the great social and economic problems which concern the masses. The minister especially should study them. But studying sociology, he must not neglect the Bible, for he will find it the best text-book on this subject. Any man who studies the Bible with open heart and mind cannot but study social questions. For what do the scriptures teach, if they do not deal with the every-day affairs of our social life? The principles laid down in the word of God have to do with every problem which confronts us in this complex age. But the Bible does not discuss so-called theories—it enunciates sound

principles, and it is the preacher's plain duty to apply them to the social as well as every other phase of life. Josiah Strong, in his recent book, "The Next Great Awakening," points out that it will be through the recognition and the proclamation of this neglected truth that men will again be brought to God. And there is no body of men who will be more vitally affected by the results of such preaching than workingmen, although it should be understood that they, too, need to recognize the principles by which God would have men deal with one another.

Social reformers have sometimes criticised the church because its ministers have not boldly proclaimed the doctrines of a particular social system, but it has not yet been demonstrated that any particular social theory, in its practical application, will bring about the golden age for which all good men are longing. And to ask the church to champion a system the details of which are not clearly defined in the minds of its originators, or concerning which its own advocates are not agreed, is folly. After all, it will be conceded that back of every honestly advanced social system there is a great moral prin-

ciple; it will be seen, also, that the principle which is involved is dealt with in God's word. There is no doubt that the fundamental principles which are to govern the golden age are to be found in the Bible, and if the law of service, of sacrifice, and of love, laid down by Jesus Christ, is obeyed, it matters not what the form of government may be. And here we have the principles which are to be applied to the social questions of the day, and their application is the duty of the Christian, whether he be preacher or layman, and their application is a matter which has to do with every-day living as well as Sabbath-day preaching. Not, then, the preaching of any particular man-evolved social system, which after all is but temporary, but the faithful presentation of the eternal principles of God, applied to social life in all of its ramifications.

Since the success of any great social reform is dependent upon a high, unselfish moral character, and since Christianity makes the development of this character its chief business, it follows that the church has a most important part in the great work which concerns the social life of mankind. And the church is trying to do its part. The preacher

who left the church because of his interest in the masses, feeling that she was not doing enough for them, was glad to come back after a two years' campaign in their behalf outside of the church, because he discovered that however the church may have fallen short in her work, there is no one outside of her walls who is doing more than she.

Therefore, the claim of the Church of Christ upon the workingman is a strong one, and the principle upon which Jesus Christ worked is ideal. He struck at evil, at sin, and not at the form which it assumed at any particular period. He tried to change men rather than methods. His teachings were so broad in their application that men of all shades of social or political belief have claimed Him as their champion, and however they may have disagreed as to whether socialism, anarchism, communism, or some other "ism" will solve the social question, they all agree that the Christianity taught by Christ would meet the needs of men, which proves that Christianity is a larger thing than any "ism."

When the early Christians were brought before the judges, their accusers said that

they were preaching a gospel which was "turning the world upside down." That is what Christianity has come into the world for, and it will continue doing so until the world is turned right side up. But this process of revolution is one which must be wrought in the hearts of men. There is no short cut to the millennium through a manufactured social system.

THE WORKINGMAN AND THE CHURCH

CHAPTER VII

THE WORKINGMAN AND THE CHURCH

It is said that not more than three per cent of the workingmen of our large cities are regular attendants at our churches. Whether this statement be true or not, we know that as our social and industrial life becomes more intense the gulf between the workingman and the church becomes wider and deeper.

In order to find out at first hand just why workingmen do not attend church, I sent out two hundred letters to as many labor leaders throughout the country, asking them to give me the benefit of their observation along this line; and that their replies might be definite, I requested them to answer the following questions:

First. What is the chief fault that workingmen find with the church?

Second. What, in your opinion, takes the place of the church in the life of the average workingman?

Third. How do they regard Jesus Christ?

Fourth. What, in your opinion, should engage the activities of the church?

The answers received proved to me that workingmen are tremendously in earnest about this matter. They offered no apology. They gave no excuses. With hardly an exception they gave reasons for their non-attendance upon church services.

The letters received were gone over very carefully, and all repetitions and superfluous matter was eliminated, and the following composite letter gives, practically, the answers which came from the men to whom I wrote:

1. What is the chief fault that workingmen find with the church?

If you say that there is a wide gulf between the workingman and the church of *Jesus Christ*, I deny the assertion. The gulf is between the workingman and the church of *to-day*. The church of to-day does not teach the principles of Christ. It has lost or else it ignores them. The church does not preach the doctrines of the meek and lowly Jesus, but the doctrines of the high and mighty ones of this earth. To the average workingman the church seems to work in the interest of the

capitalist. In fact, the preacher and the wealthy men run everything. The preacher has the gift of "gab" and can down the poor man, and the rich man, on account of his position, can dictate, and the preacher most generally submits.

We do not want a man to tell us on Sunday that his heart is bleeding for us, and then on Monday refuse us living wages. How can we pray with him on Sunday when he preys upon us during the week? We know, to begin with, that he is a hypocrite; that when he tells us he wants us to go to heaven with him he lies, for the heaven he is striving for was only created for the rich.

We condemn the church because it is in with the "push" and has "a pull" with it.

In the cities the church is a sort of a social club where we feel ourselves hardly welcome. The French used to say: "The church is the appendage of the landed gentry." The church upholds them and furthers the interest of these hypocrites from the pulpit and the press. It is, in ninety-nine out of one hundred cases, the servant of the capitalist.

It does seem queer that there are so many church-goers who only use the church to hide

their meanness. These same people, who go to church on Sunday with their Bibles under their arms as brave as the best of Christians, curse at us when we make mistakes in the shop, and try to break up our unions because they fear that they must part with a few more of their dollars. You would be a great deal better off without their membership.

The workingman finds the church of to-day too much given to show and pomp. It is a very nice place to go to if you are fortunate enough to dress as well as your pew-mate.

We workingmen know that the church requires money to sustain it, and we are not willing to attend unless we can help support it. But generally, the wealthy members move to a more fashionable location, and we are left behind to do the best we can, and we finally conclude that it is easier for a camel to go through a needle's eye than for a poor man to enter heaven. When we go to the rich man's church we are not made welcome, because we bear the marks of a poor man. But there is a lack of hospitality even among the churches which are supposed to be for the "common people." The hearts of the

majority of workingmen are all right, and they are inclined toward Christianity, but the coldness of the church hardens them. You can make good Christians out of them, but not when they are hungry and ragged.

Whenever we come into contact with the church it is in a most unpleasant way to us personally. The church identifies itself in almost every instance with total abstinence, as if this were of necessity an article of faith. The evils of intemperance are well recognized by the laboring man, but it is a mistake to identify the frequenting of saloons with intemperance. The workingman, after his day's mechanical and one-sided occupation, usually in absolute silence, does find a recreation in meeting his fellows in saloons and stimulating his mind with some beer or wine. Excess would hardly ever occur if, as in foreign countries, the pastors would not hesitate to meet the workingman in his "exchange," and there not only make friends, but also come into close and intimate contact with those whom he can hardly ever learn to know and understand otherwise. The workingman's home, where it suffers by the saloon, would not suffer if the housewife and the

grown children would go with the husband and father, which they do in the old countries, particularly where those places offer further entertainment in the shape of music, often of the very best class. Just so the church closes (or tries to) the public places of information and recreation, galleries, exposition, concerts, etc., on Sundays, the only time when the workingman could enjoy them. He believes that the church grudges him all innocent pleasures.

There is no freedom of thought in the church, and you expect us to pay pew-rent in order to be told we are going straight to hell. You scold us for neglecting our spiritual and eternal welfare for such a thing as bodily wants, but you do not give us the things we need for our earthly lives. You do not compete with other places of entertainment, although the church has come to be a bargain-counter, and you have raffles and ice-cream festivals and all sorts of schemes to get money. The clergy from first to last are guilty of the total violation of the Ten Commandments. The church has not taken its place in our lives as our friend and defender. It upholds and indorses the present industrial

system, which is responsible for most of our misery. It has been antagonistic to the rights of labor, and therefore we keep out of bad company.

We are not attracted by your denominational strife and different interpretations of the Bible. Men who see things as they are, are aware of the fact that there is a wide gulf between ministers of the same denomination —between those who have rich and those who have poor congregations.

2. What, in your opinion, takes the place of the church in the life of the average workingman?

I believe that the Word of God tells us that the seventh day is a day of rest; and I get more rest by remaining at home than I would if I attended church to listen to a sermon which, nine times out of ten, is uninteresting and soon becomes monotonous. Anyway, the hard pull we have to make our daily bread prevents us from having clothes suitable for church. Then, after a long day in the factory, a night at the church or the prayer-meeting offers little inducement to the weary, worn workman. The meetings are too dull and too insipid. After toiling all day

in the vile and unsanitary conditions of the work-shops, where are we to spend our evenings? In our homes—bare, bleak, and desolate? No! It requires the theater or the saloon with its glittering lights, its fitful music, the whirl of the dance, and alas! the tempting drink, to make us forget the incessant drudgery of the day and of the morrow. There is no other way to get away from the maddening, intolerable efforts of our hard struggle for bread. While the workers are doomed to this heartbreaking struggle their pleasures will be unnatural.

The lodge takes the place of the church in many workingmen's lives, because here every member is equal to the other, and all are made welcome. The workings of the lodge are based on Christianity and the Bible, and the teachings have a tendency to lead the members to the church. However, it is claimed by some workingmen that the lodge apes the church, introducing prayers and vows and wordy speeches about succor to the needy —provided that they are members and don't simulate sickness—and that it is, after all, nothing but a sham church, breeding hypocrisy in its church-like features.

We also find a substitute in the labor union. We go to the union because it upholds our wages against the persons who generally control the churches, and because it is the only thing that gives us protection so that we can earn a living. The pursuit of the almighty dollar has become the supreme substitute of most workingmen, because on it alone can we exist.

The club-room claims many more, because it gives the general news and questions of interest to those who are similarly situated with us in the city. The church, in many instances, is being replaced by the accursed daily newspaper.

The place of the church is being taken actually by the saloon, for it is mostly here that the workingman finds occasion to become enthusiastic. The conversation usually turns upon his manifold grievances against his general lot, his political status, his many enemies; and there he plans remedies and gains fresh hope. The saloon offers many attractions in the way of billiards, pool, reading-rooms, gymnasium, etc. It is where we go to show our appreciation of another's friendship. We want to show him that we think

well of him; he returns the compliment, and the result—

But the more intelligent find comfort in the teachings of socialism, and in the meetings held for the purpose of discussing its principles. Socialism is yet in its infancy. Two-thirds of the workingmen do not understand it, but it is growing very rapidly. We believe in it because we know that Jesus Christ was a socialist and taught its doctrines.

The trouble with the church is that it insists on putting the question, "Do you believe?" That staggers any broad-minded man, who feels that what he believes is of little consequence compared to what he lives, and if he has the proper sense of his obligation to his fellow-man to even imperfectly follow the Golden Rule, he naturally feels that he does not need the church.

3. How do they regard Jesus Christ?

There is a difference of opinion among workingmen with regard to Jesus Christ. Indeed, some do not regard him at all. They do not know him. What they know of him, and where they respect him, is that Jesus was the Son of a laborer, a reformer, a communist, who was crucified by the church; that he

preached against capitalism and hierarchy. Many regard Jesus as a good man, one who knew what it was to earn money by hard work, and who, were he on earth to-day, would be a good and true friend, not expecting too much from the man with little education, but giving him his just dues, making allowance for some of his shortcomings.

We believe that Jesus Christ advocated the doctrine of co-operation, the brotherhood of man, and socialism, and if there had been labor organizations during his time on earth, he would have been one of the very first carpenters to join.

The preachers to-day are not presenting Christ in his simplicity. Instead of showing the sinner in a kind and heartfelt manner how he is going wrong, they threaten and picture hell and damnation in a papal tone and manner. Workingmen increasingly recognize that Jesus the Carpenter belongs to them. Most of them are not experimental Christians, but they are less skeptical than formerly with regard to the life and mission of Christ. There are, in fact, fewer infidels among the workingmen than among the upper classes.

He is also regarded as a great teacher

whose character was exemplary and well worthy of emulation. But the average workingman considers Christ in about the same light as he is held by the average orthodox minister. His mission on earth was to save sinners, to establish right relations among men, to set up his kingdom. He is the Saviour of the world. His teachings, as found in the Bible, are the sweetest things on God's green earth, but as practiced by so-called Christians in every-day life, a fraud and an imposition on humanity.

4. What, in your opinion, should engage the attention and the activities of the church?

For the church as now constituted to undertake to do anything for us would be time and money thrown away. First, let the church purge itself. The church needs to enlighten the yet untaught Christian conscience. So long as the present system stands, no great portion of the working-class will become interested in the church. It cannot be denied that most churches, by their teachings, uphold and indorse the present system. But if they will break away from their old moorings, and boldly champion the cause of the lowly, declare that the toiler is

being wronged, urge him to action, and fearlessly denounce his oppressors, then they will attract many more of the working-class than they do now. The church should uplift workingmen, not by charity alone, but by a recognition of their equality, and by making an effort to get for them a fair division of the profits of our labor. Indeed, we earn all the profits, but get the smallest part.

I am of the opinion that if some minister will take the initiative, cause the ministers of all denominations to meet and agree to cooperate with us in our efforts to bring about improved conditions, he would cause the industrial toilers of the city to feel that he is interested in their material welfare and I believe that his church would, in the near future, be filled on Sunday with industrial workers.

The church should preach the gospel of socialism, which is nothing else than the Gospel of Jesus Christ. It should be as friendly to the poor man as to the rich, and not make flesh of one and bones of the other.

The active members of the church should put their heads together and institute workingmen's clubs, providing pleasant rooms for them, with games and reading matter. Let

them form debating clubs and have the members of the church take an active part in them, especially the employers, so that we may understand each other better and come closer together, and then our earthly life would be more pleasant. But do not have too many long religious lectures. Make the workingman feel that you want him to consider the amusements you have provided as merely the promptings of a generous heart. These things would keep some out of the saloons, and away from the Saturday-night dance, and it would thus be helping to decrease the number of saloons and other places of wickedness.

If some one that has the interest of the workingmen at heart, and has plenty of money, would only erect a large hall that would always be open for the benefit of the workingman and his family, and where lectures, concerts, baths, and reading-rooms might be enjoyed, he would do lots of good.

I think that the church could assist us if it would make public some of the places where garments worn by the people are manufactured. We have children who ought to be in school, working in over-crowded sweat-shops, hardly fit for a human being. Here

they are crowded each day for an unreasonable number of hours, and from which a great many diseases are carried throughout the country. We don't want to send our children there, but we must do it in order to make a living.

The church should interest itself in the tenement-house problem. How can we live decent lives when we are crowded, sometimes two hundred in a single house?

We feel that a religion or creed that totally ignores the actual state or present condition of men and deals with or concerns itself only with their possible conditions hereafter is not worth much.

If the church represents a myth, it will, at the best, finally become a fairy tale. If the church means before all good will to all, then it must return to the people, not with law books and statutes of restriction and threats of penalty and horrors of hell and the more horrible *cant*, but with a wide-open, loving heart.

Let Jesus Christ return to earth and preach the Gospel to the poor, heal the sick and the blind as of old, teach the old, simple story without any frills, and he will find good

ground among us in which the seed will grow.

The church needs also to make its services more vivacious and brotherly, more practical. Preachers need to study harder than in any preceding age because there are fewer people who will listen to dull preaching from a sense of duty. The minister who has a message, whose voice brings an inspiration of quickened life, will have a large hearing, both of workingmen and business men, as well as of women and children. He should visit the dens of vice and crime and preach there. It won't hurt him. It never hurt Jesus Christ, and he can follow in his footsteps. Let him visit the shops and places where the workingman spends his time. Let him take his place, earning his wages and doing his work. I venture to say there is not a workingman at any place or craft who makes an average of $600 per year. Our wage scale is $2.50 per ten-hour day, and yet in the past year I made the magnificent sum of $360. Where is the church whose pastor lives and supports a family on $360 per year?

Not long ago I noted where some pastor of a church, I think in British America, made

a wonderful kick about being retired on a salary of $2,000 per year. Think what that would be to a workingman! I would consider myself more than fortunate could I make as much as $500 in a year, working hard—just one-fourth his salary for doing nothing.

Why don't you do like the Salvation Army? Don't ask for a fifty, sixty, or one hundred thousand dollar church. Don't fight for a yearly salary of ten, twenty, or forty thousand. Jesus never had any fine church to preach in. I don't believe that he had any plush-covered chairs or Brussels carpet in his churches, and he never charged pew-rent, and yet his voice has been heard for nineteen hundred years.

THE WORKINGMAN AND THE CHURCH

(Continued)

CHAPTER VIII

THE WORKINGMAN AND THE CHURCH

(Continued)

It would be an easy matter to criticize, both in minor details and in some important particulars, the attitude of the workingman toward the church, as indicated in the summary of letters presented in the preceding chapter. These letters are certainly altogether too sweeping in their generalizations. But there is, nevertheless, considerable truth in what these workingmen have written.

However, I would not pose as an apologist for the church, neither do I propose to make excuses for the workingman. What we need most of all, in order to be set right in this important matter, is to look at the facts in the case, and then tell the truth as we see it.

One of my correspondents declares that "most churches, by their teaching, uphold and indorse the present industrial system," and another, that "the church has been antago-

nistic to the rights of labor, and therefore, we keep out of bad company."

Undoubtedly the workingman is suffering because of the present industrial system. Even good times and a full dinner-pail have come to mean harder driving in order to fill the increased orders. But the assertion of the writer cannot be proven. The church has tried to maintain a neutral position on the great industrial questions, because she has within her fold both the capitalist and the laborer, and because she has seen that even the capitalist has some right on his side. I believe, however, that the church should take a more positive stand in dealing with the problems of those who undoubtedly have much cause for complaint. The charge that "the church has not taken its place as his friend and defender" has sometimes appeared to be only too true. The bakers of New York City were fighting for the Sunday day of rest. The legislature had disappointed them, and they sent letters to five hundred preachers in that city, requesting them to preach against the violation of the Sabbath day in their interest. Only half a dozen ministers even so much as replied to their petition. What kind

of an impression did that indifference make upon the workingmen of that city? And yet, who will deny that preachers are in favor of Sunday closing?

The refusal of a ministerial association in a Western city, recently, to co-operate in an employment bureau appeared to indicate an indifference to the workingmen's interests, and yet a large part of every minister's time is taken up in looking for work for men in their congregations. Viewed from the standpoint of the workingman, however, it would seem as though my correspondent had good cause for this charge.

It is claimed by another writer that "the church grudges the workingman all innocent pleasure." That is rather a sweeping statement, and cannot be borne out by facts. But the special objection of this writer is that "the church fights the Sunday opening of public places of information and recreation, picture-galleries, expositions, and concerts." A moment ago I mentioned the petition which came from the New York bakers. Everywhere, among railroad and street car men, employees of theaters, and places of Sunday amusement, comes a protest against Sunday

work. Are they not to be considered? Any movement that would end in a greater violation of the Sabbath day means a curse to labor instead of a blessing.

There are nearly four million Sunday laborers in our country to-day. For the sake of our fellow-men let us protest against a wide-open Sunday, but let us agitate the question of a Saturday half-holiday with as much enthusiasm as we do the Sunday closing of the art-gallery and the concert-hall. We are told that "preachers threaten and picture hell and damnation." Well, if hell is a place and all sinners are going there, they ought to picture it as vividly as their vocabulary will permit, and workingmen ought to be thankful for the warning. Another man wrote me that "there is no freedom of thought in the church." The trouble is that sometimes a smart young theologian gets an idea that he has discovered some great new truth, and he doesn't want to give others the freedom of their thought. Instead of becoming so pugnacious, he ought to join himself to those who believe as he does and allow his old friends to think as they please. And yet I have been informed that workingmen do not attend church because "there are

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so many interpretations of the Bible, and so many denominations." There are more than two hundred denominations in this country alone, and about every tenth man has his own opinion about certain passages in the Bible, although he will agree about fundamentals. Isn't that freedom of thought for you? But some will say, the very fact that there are so many denominations is an evidence that there is no freedom of thought. Well, then, the fellow who got out and started another denomination is the one who was so intolerant that he could not stay with those who disagreed with him, because he would not give them the freedom of their thought. "The church offers happiness only in the future," writes another. That is not true, as any regular attendant upon any church can testify. The happiest people in this world are the Christian people. Another man says that "if the churches would discuss the labor question workingmen would flock into them." There may be some truth in this statement, but I believe that labor unions make a specialty of the labor question. Why don't workingmen flock to the meetings of the union? Again, I am informed that "the church members pro-

fess Christ, but use every means possible to exploit their fellow-men." This is a terrible indictment, and it is only too true. I do not apologize for the hypocrite. Christ never did. But it must be remembered that we see these men at their worst. In the markets and in the shops they are in the midst of a strife that takes the heart out of a man.

One man wrote me, "I think it is almost impossible to live a Christian life in a shop. The men undermine and talk about each other so." We must not forget, however, that a counterfeit is always a copy of that which is genuine, and is therefore an infallible proof that the genuine exists. Another man says that "the church does not preach the doctrines of the meek and lowly Jesus, but the doctrines of the high and mighty ones of this world." He is wrong. Most churches that I know preach the doctrines of Jesus, but I am afraid that they do not all live them. Another man complains about the high salaries paid to preachers. He declares that many receive from ten thousand dollars to forty thousand dollars a year, and that none is paid so low a salary as is paid the average mechanic. But I know that the average

salary paid to preachers is lower than that paid to the average mechanic, and there are thousands who have spent fifteen years in preparation for their work as ministers who receive less than is paid an unskilled laborer.

Quite a number of my correspondents say that there is a lack of hospitality in the church. There certainly is ground for this charge. There are some people who are willing that the masses should be saved, but not in their churches or by their instrumentality. I was also told that "some workingmen do not attend church because the churches move away from the neighborhood where workingmen live." Some one told us recently that men are divided into two classes: the "lost" spirits and the "departed" spirits. We of the East End are the lost spirits and the people who have moved to the West End are the departed spirits. In a certain district on the East Side of New York there are fifty thousand people, and there are only three churches, and one of these is a Hebrew synagogue and another a German church. God will one day hold somebody responsible for this neglect.

I am also told that "the rich have usurped

the churches, as they have all other things material." No doubt there is some truth in this statement, but not as much as is generally supposed by the workingmen. The rich control the churches where they are in the majority, or where they are elected by the members of the church, but one-man power is a rare thing in any church of to-day. We live in too democratic an age for that sort of thing. The average rich man made his money because he had more brains than some other man, and he is in the lead in the church because the church needs brains as well as it needs money, but the poor young man who has the necessary qualifications is usually given the place he deserves, because the church is as ready to avail herself of a good man as is the merchant and the manufacturer. The charge that "the preacher downs the poor man because he is afraid of the rich man" has been true in some instances, but as a rule, preachers cannot be bought. There are few men who tell the truth as fearlessly as the average preacher, and they are honored for it, too.

The church has faults—a great many of them—because the church is made up of

poor, weak humanity, but with all her faults, she is a power for good in this big world of ours. She gives our children much of the religious and moral training that they receive. She takes the man and the woman who are down in the gutter and points them to the Christ who died so that they might have power over sin. She establishes colleges and universities where our sons and our daughters are fitted for life's larger duties. She builds hospitals, where the sick poor are cared for as tenderly as though they belonged to the wealthier families. She erects orphan asylums, where the fatherless are cared for when the bread-winner passes away. She builds asylums for the blind, the lame, the deaf, and the dumb, and all who are wounded in the struggle of life. Give her credit for what she is doing. God has given her a great opportunity. He has commissioned her to become the emancipator of the slave of sin as well as the slave of labor; to give sight to those that are spiritually blind as well as to those who suffer from physical blindness. But it will be only as she proves her willingness to obey that commission that she will have the "pull" of which one of my correspondents tauntingly

accuses her. A "pull" with God, who wants men to represent Him in the world. A "pull" with men, who need those who can pray for them and lead them to life's larger opportunities.

THE WORKINGMAN AND THE CHURCH

(Concluded)

CHAPTER IX

THE WORKINGMAN AND THE CHURCH

(Concluded)

When I looked over the answers received to the question, "What, in your opinion, should engage the attention and the activities of the church?" I was reminded of a story that I read when I was a boy, which told of a man and a boy and a donkey who were traveling along the road to a neighboring town. The man and the boy tried to follow the advice of the strangers whom they met on the way as to which of them should ride the donkey, until they met with one man who declared that instead of both of them riding the donkey as they were doing at the suggestion of the last adviser, they had better carry the donkey. They then proceeded to strap him to a long pole and carry him upon their shoulders, with the result that the pole snapped as they were crossing a bridge and the donkey tumbled into the river and was drowned.

If the church were to follow the advice of some of my correspondents she, too, would come to grief, if for no other reason than that many of the answers are hopelessly contradictory. But there is, in the main, an honest, intelligent effort to advise those of us who have the interests of mankind at heart. I have been told that the church must first purge itself before it can hope to teach workingmen. "The church needs to enlighten the as yet untaught Christian conscience," says one man. This seems to be the opinion not only of the labor leader, but of the experienced minister and evangelist. We hear a great deal nowadays about the great revival of religion that is coming. But I believe that it will come, not as former great revivals have come, through monster meetings held especially for the so-called unconverted. It will come, as my friend suggests, through an enlightened Christian conscience. There will never be a mighty work of grace accomplished in the hearts of sinners until Christians accomplish graceful work.

The twentieth-century evangelist will appeal not so much to the emotion as to the will.

He will still plead with men to love God with heart and soul and strength and mind, but he will put more emphasis upon the commandment which Christ said is like unto it: "Thou shalt love thy neighbor as thyself."

We are also told that the "church must return to the people, not with law books and statutes of restrictions and the penalties and horrors of hell, and the more horrible cant, but with a wide-open loving heart." There is no reason why we should put on a holy tone when we present Christ's gospel, neither are we justified in assuming an "I am better than thou" attitude. The Christian who would win souls must be perfectly honest and sincere and healthy in his manner as well as in his message. If he comes to men with "a wide-open, loving heart" he can win them, even though he presents "the penalties and horrors of hell." But any system of theology or any code of ethics that pretends to honor God while it crushes the heart of man is an abomination to our Heavenly Father.

"Said Christ our Lord, 'I will go and see
How the men, my brethren, believe in me.'
He passed not again through the gate of birth,
But made himself known to the children of earth.

"Then said the chief priests, and rulers, and kings,
'Behold, now, the giver of all good things;
Go to, let us welcome with pomp and state
Him who alone is mighty and great.'

"With carpets of gold the ground they spread
Wherever the Son of Man should tread.
And in palace-chambers, lofty and rare,
They lodged him, and served him with kingly fare.

"Great organs surged through arches dim
Their jubilant floods in praise of him;
And in church, and palace, and judgment-hall,
He saw his image high over all.

"But still, wherever his steps they led,
The Lord in sorrow bent down his head;
And from under the heavy foundation-stones,
The Son of Mary heard bitter groans.

"And in church, and palace, and judgment-hall,
He marked great fissures that rent the wall,
And opened wider and yet more wide
As the living foundation heaved and sighed.

" 'Have ye founded your thrones and altars, then,
On the bodies and souls of living men?
And think ye that building shall endure,
Which shelters the noble and crushes the poor?

" 'With gates of silver and bars of gold
Ye have fenced my sheep from their Father's fold;
I have heard the dropping of their tears
In heaven these eighteen hundred years.'

" 'O Lord and Master, not ours the guilt,
We built but as our fathers built;
Behold thine images, how they stand,
Sovereign and sole, through all our land.

" 'Our task is hard—with sword and flame
To hold thine earth forever the same,
And with sharp crooks of steel to keep
Still, as thou leftest them, thy sheep.'

"Then Christ sought out an artisan,
A low-browed, stunted, haggard man,
And a motherless girl, whose fingers thin
Pushed from her faintly want and sin.

"These set he in the midst of them,
And as they drew back their garment-hem
For fear of defilement, 'Lo, here,' said he,
'The images ye have made of me.' "

Quite a number of my correspondents advise us to preach the Gospel of Christ. But for some reason they differ as to what the Gospel of Christ really is.

The trouble is, that most men see only a very small part of the full-orbed Christ. Their vision is not clear, because of preconceived notions or prejudices. Something has gotten into the range of the telescope of their understanding—many are using only a "dumb" telescope. They have sighted Christ, but do not know him.

We are also asked not to demand expensive buildings. The writer adds that Jesus never had any fine church to preach in, neither did he have any plush-covered chairs or Brussels carpets, and yet his

voice has been heard for nineteen hundred years.

The poet Whittier has given us the story of a priest who, while kneeling at the altar, heard from without a bitter cry of some one in great distress. Looking down he saw a woman with withered hands outstretched in deepest agony. He learned from her that her first-born son was a galley-slave, and she had come to him for help so that she might redeem him. The poet continues:

" 'What I can
I give,' Tritemius said; 'my prayers.' 'O man
Of God,' she cried, for grief had made her bold,
'Mock me not thus; I ask not prayers, but gold.
Words will not serve me, alms alone suffice;
Even while I speak perchance my first-born dies.'

" 'Woman,' Tritemius answered, 'from our door
None go unfed; hence are we always poor;
A single soldo is our only store.
Thou hast our prayers; what can we give thee more?'

" 'Give me,' she said, 'the silver candlesticks
On either side of the great crucifix.
God may well spare them on his errands sped,
Or he can give you golden ones instead.'

"Then spake Tritemius, 'Even as thy word,
Woman, so be it! (Our most gracious Lord,
Who loveth mercy more than sacrifice,
Pardon me if a human soul I prize
Above the gifts upon his altar piled!)
Take what thou askest and redeem thy child.'

"But his hand trembled as the holy alms
He placed within the beggar's eager palms;
And as she vanished down the linden shade,
He bowed his head and for forgiveness prayed.

"So the day passed, and when the twilight came
He woke to find the chapel all aflame,
And, dumb with grateful wonder, to behold
Upon the altar candlesticks of gold."

It would be a good thing, perhaps, if some churches would melt their silver candlesticks and crosses of gold into acts of love and sympathy, and yet God is not opposed to magnificent church buildings. The temple in Jerusalem, erected at His command, was one of the grandest structures ever built. But the building can best be used for God's glory by using it for His children. The church building that is open only three hours on Sunday and shut up tight the rest of the week is not only a bad business investment, but sometimes it is a cold storage house. One of our most beautiful churches has an inscription carved over the front entrance, which reads, "I am the door," but a notice on a small tin sign just below it requests the seeker for admission to "Please go around to the other door," indicating that the only door to be entered is that which leads to the janitor's quarters.

Many other writers say that the church should become interested in applied Christianity. "A religion that totally ignores the present condition of men and deals only with their possible condition hereafter is not worth much," writes one.

It is not enough to say that other organizations are already doing this work. Philanthropic work is not necessarily religious work, but the church must not separate them, because Christ did not separate them. We cannot afford to delegate this work to secular institutions. The self-culture club, the social settlement, the workingman's club, and similar organizations are doing good work in some directions, but the institution which is engaged in a work along social lines, leaving Christ out of its life and teaching, is failing at a most vital point, because a man's greatest need is, after all, spiritual. Neither may we delegate this work to an outside organization, even though its management is professedly religious. The Salvation Army, the rescue mission, and even the Young Men's Christian Association have come into existence because the church has failed to meet the needs of the classes reached by these organizations.

Too much is being said to-day about making the church attractive to the masses, with the thought that the church should be the end of our endeavors instead of the people themselves. But this is approaching the question from the wrong end. The church should minister to the physical needs of men for the same reason that she ministers to their spiritual needs. Jesus did not heal the sick in order to have them come to hear Him preach. He healed them because He had compassion upon them, and because they needed healing. There is no doubt that men will be won to the church whenever she engages in this larger work of Christ, but even though they did not come, it would still be obligatory upon her to minister to them in Christ's name.

When Jesus commissioned His disciples to teach and to heal as well as to preach, He gave the church her commission for all time; namely, to minister to the physical, the intellectual, and the spiritual needs of men.

She has confined herself too strictly to the purely spiritual. The average philanthropist and social worker has gone to the opposite extreme and eliminated the spiritual altogether. May we not learn a lesson from him and give

every phase of a man's life its proper place in our work?

This social mission of the church will require men who are specialists. As a rule, young men fresh from the seminary are engaged for this work, when it is done at all, but they remain for a short time only, or just long enough to know their fields and their work. Their experience has simply been a training-school for service elsewhere. This is good for the young men, but the work in the large city church suffers a relapse until another assistant is secured and trained, and then the same process of resigning, collapse of work, and re-engagement takes place.

Conditions in our church life seem to be such that an aggressive, wide-awake man is not content to occupy what is supposed to be an inferior position. Too often he is simply a "handy" man. The man who is competent enough to justify his office as assistant pastor, and who can conduct the work along the lines laid down by his superior, will rarely remain in a church in that capacity on a comparatively small salary, when the field is so large and the demand for aggressive men is so great.

The trouble seems to be that we have not

recognized the fact that God has given men specific talents for doing His work, and that each man should be held in esteem for that which he does best. In the Roman Catholic Church every priest is a specialist, and the work of the parish is so divided that every phase of life is ministered to, and every talent is utilized to the best advantage.

There are some men who seem to be especially adapted for the work of organizing and carrying on large institutional enterprises in connection with the church. Others are splendid preachers. We honor the men who have the gift of tongues—why may we not recognize the specific gifts of the men who are endowed for the social work of the church; having them feel that their's is a life work, to which God has called them?

We have too long insisted that a city pastor should have strength and talents which no business man is expected to possess. Our great captains of industry see the need of specializing. Cannot the church profit by their experience and their example?

In this twentieth century we need preachers, and good preachers, too; but who, looking out upon the great city wilderness, is not

impressed with the need of men who, with hearts aflame with love for the souls of their fellows, will consecrate themselves, under the impulse which must come from God, to the work of saving the whole man, and all classes of men?

THE WORKINGMAN'S CHURCH

CHAPTER X

THE WORKINGMAN'S CHURCH

"No! no! no! Emphatically no!" This is the verdict of the three hundred labor leaders to whom I wrote with regard to the attractiveness of a church managed exclusively by and for workingmen.

The letters sent out read, substantially, as follows:

My Dear Sir:—About a year ago I sent letters to two hundred labor leaders, asking them to give me the benefit of their observations concerning the relation of the workingman toward the Church. It was stated almost unanimously by those who wrote to me that the Church, as at present constituted, does not appeal to the workingman. I have been prompted to send out the inclosed series of questions, hoping to find out, if possible, just what kind of an organization would appeal to the best instincts of the average workingman. I sincerely hope that the response to this letter will be as cordial as that which followed the one sent out last year. Will you kindly help me in this matter? Your replies will be considered confidential.

Fraternally yours,
CHARLES STELZLE.

The questions were:

1. Do you think that a church managed exclusively by workingmen and for workingmen would attract this class of toilers? If not, please state the reason.

2. What kind of a society, in your opinion, would accomplish the things for which the church is supposed to stand?

3. Please outline a creed or a system of belief for the guidance of such a society, covering, as nearly as possible, the following points:

a. Its relation toward God.

b. The relation of its members one toward another.

c. The relation of the society to the world.

The labor unions discussed the questions, and some of them instructed their secretaries to make reply. Responses also came from editors of labor journals, presidents and other officials of national associations and state federations, while every man who replied was representative of his co-workers.

Evidence that careful consideration had been given to the whole matter was not lacking. A leader in Canada sent me a letter of seventy closely written pages. Equally studious, and more to the point, were the men who

answered the questions in a single paragraph.

To print even the gist of the letters received would make quite a volume, and so I shall present only a few of the most striking things in connection with this interesting study.

One of the most suggestive letters came from the president of the Federation of Labor in one of the middle states, referred to in a previous chapter. After answering the questions he continued: "If the church, after two thousand years of effort, has failed to make men good by promising them eternal life and everything that the mind of man can conceive, I don't see how a man such as I am, who works in a machine-shop, can draw up anything that will. If the church has the power which it claims, then nothing can take its place. If you believe these things, there is no necessity for asking questions. If God created the universe and sent his Son to be sacrificed in order to save men, and if he incidentally founded an institution called a church, it would be the sheerest folly for me or any man to offer a substitute for the work of his Creator. I don't believe that you take your calling seriously enough. But if the church

does not hold the means of salvation, and therefore cannot deliver the goods, I don't see any use for it except as a ladies' club. I used to work with a Free Methodist. He told me that God used to tell him what to do. You might join that sect and get into communication, for these are questions for God to answer—not me."

My correspondent closed with a hopeful passage. "May be, brother," he wrote, "we are too impatient. It may be that in time man will lose his animal nature and will take on the nobler attributes. One thing is certain: we are drifting somewhere, and perhaps the time will come when men will be free from suffering, and there will be no more need for churches, creeds, and societies." Comment upon these pertinent suggestions would be superfluous. But I think that I saw that man's heart as I read his letter, and I know that the time for which he longed had drawn a little nearer. The lesson which came home to me was this: Preach a gospel of hope, and preach it with all the authority of an ambassador of the Lord Jesus Christ.

As stated in the beginning of this chapter, it was the feeling of my correspondents that

a church conducted exclusively for workingmen would not appeal to that class of toilers. Instances were cited where this had been tried, but according to the testimony of those interested, it had invariably failed. And yet it was agreed that a workingman does not feel at home with those who are "out of his class." But this feeling is due to "a lack of love" on the part of both the rich and the poor.

"The man who can get up a creed or a society which will take the selfishness out of the hearts of men would be a world-beater," writes one. "Jesus said it all," he continued. " 'Love one another'; and men have gone on hating each other ever since."

There are churches composed almost exclusively of workingmen, but it is claimed they attend church as believers in some particular creed, losing sight of the fact that creed should be converted into conduct.

Some of those to whom I wrote, and especially the socialists, looked upon my letter with suspicion. One man replied: "Your question amounts to this: 'How to make the loss system attractive to the losers.' " Another wrote: "The whole tone indicates that there is no compromise, no intention on

the part of the clergy to forsake the error of their ways, but rather to discover some scheme whereby lost affections may be regained." But, on the whole, the letters were answered with the thought that they came from one who was trying to get at the truth, and specific reasons were given as to why a workingman's church would not appeal to the workers.

"If true religion means anything, it means the Fatherhood of God and the brotherhood of man, and an exclusive church would be contrary to that doctrine." "The curse is upon the labors of the church because the class spirit is countenanced by it. If the dignitaries of the church mended nets for a living, this appeal would be unheard of. Too much learning has driven the church mad." "While workingmen are poor, they are also proud, and they would be slow to connect themselves with an exclusive institution which might possibly be dubbed 'a poor man's church.'" "The Gospel should not be preached for the benefit of classes. It should be expounded fearlessly to both Dives and Lazarus." "The fact that a workingman is in the pulpit would make little difference, unless he is proficient

in other respects." "Outsiders could refer to class distinctions." "It would be looked down upon by other churches and left severely alone by all toilers who believe in the common brotherhood of man." "It might create an impression in the minds of some that there are two Gods—one for the rich and another for the poor man." "A church established exclusively for the workingman would deteriorate. There would ultimately arise a secluded, isolated, and forsaken spirit, that would eventually end in strife and dissatisfaction. This would also apply to a church established exclusively for the rich." These were some of the sentiments expressed, and the reasoning, on the whole, seems to be logical.

While many wrote about the exclusiveness of the church, meaning that it is made up for the most part of the rich, it was not stated that the workingman is not welcomed. Indeed, one writer said that the average church member gives the workingman the "glad hand" when he goes to church, and that this is done so much that it becomes tiresome. Evidently there is a feeling, in this case at any rate, that there is a lack of sincerity in

the church member, and the workingman has become suspicious of the conspicuous welcome. It is quite natural, however, that the workingman should not feel at home among those who are his superiors in wealth and general culture. He will protest against a "workingman's church," but he will not attend a "rich man's church," no matter how cordial the welcome. It is more reasonable to expect the average rich man who is not a Christian to make himself at home in the mission chapel of the poor than it is to hope that the average workingman will feel at ease in the church which his employer attends, because the man of culture is supposed to have the broader mind.

But what does the workingman himself say about the kind of society which would accomplish the things for which the church is supposed to stand? Needless to say, many believe that a well-regulated labor organization could fulfil all the requirements. A large number think that socialism would be a practical demonstration of Christianity; still others believe that an educational society conducted on a broad basis, with lectures, reading-room, and social features, is all that would

be required. While every answer received indicated that the writers have a strong feeling against the church, it was stated, with very few exceptions, that no society can take the place of the church. But the church must change its spirit and its methods if it would meet with a response from these toilers. "The church does not touch the life of the world to-day," seemed to be the general trend of thought in these letters. "Pleasure excursions to the clouds must be given up, and the energy thus expended should be directed to solving the tremendous problems that the nineteenth century has bequeathed to us," writes one. "Workingmen feel that they have had to fight their own way to any improvement in their moral, mental, and physical conditions, absolutely unaided by the church, and sometimes in spite of it. The much-condemned walking delegate has done more for shorter hours, better pay, and better homes than preachers have done. When the workers have fought through a question at the cost of suffering, perhaps starvation, perhaps some loss of life as well, the churches have been quite ready to congratulate them on their improved conditions, and then they have

asked them to contribute more liberally towards their support." So states a Christian who has been in touch with the coal, iron, and railroad interests in Pennsylvania for forty years.

Other things demanded or desired are: "An episcopacy or presbytery that could be touched with the feeling of our infirmities." "A fearless, non-truckling clergy; no need for any special society." "The church should be the great moral force of the community, leading it to a higher and a better plane of life. Its influence, like that of the Carpenter of Nazareth, must be exerted to teach the full duty of man to man, as well as that of man to God."

The request for a working creed for such a society as would appeal to workingmen brought out the fact that most workingmen are thoroughly orthodox in their theological views, even though they do not attend church regularly. The Apostles' Creed seemed to be acceptable to many of my correspondents. One recommended "the printing of a few of the most forceful passages in the New Testament." Indeed, the Bible was fre-

quently appealed to as the standard for man's daily life. With hardly an exception, they believed in God, and received Him as the Father of all men. Such expressions as "God should be recognized as the All-wise Ruler of the universe and as the Father of all men," "God, from whom all blessings flow," "Absolute submission to his will," were quite frequently used.

Naturally, the attitude of one member toward another in this ideal society would be that of "brotherhood." As some put it, "Doing unto others as they would like others to do unto them—avoiding the twentieth-century rule, 'Doing the other fellow before he gets a chance to do you,'" "Disregarding the law of the survival of the slickest," "Each striving to excel in charity one toward the other."

This society's relation to the world should be one of helpfulness. It should be, according to the big-hearted men who wrote to me, the center of every good influence, touching men at every point in their lives, making them better and stronger for life's duty. As the grand master of a national organization put

it: "Going out into the big world and trying to make some faint heart strong, finding some one in need and doing for him all the good that you can—this is the kind of a society which will benefit the world."

PREACHING TO WORKINGMEN

CHAPTER XI

PREACHING TO WORKINGMEN

There is need for the critical element in our study of the question of reaching workingmen for Christ, but what we want most of all is the constructive measure. And whatever we may think of the work of secular clubs for the elevation of the workingman, or the effectiveness of the humanitarian efforts of the church, we know that since, "in the wisdom of God, the world, through its wisdom, knew not God, it was God's good pleasure, through the foolishness of preaching, to save them that believe." So that whether or not we engage in institutional church work, we must preach to workingmen if we would save them. We must not forget, however, that when Philip talked with the Ethiopian eunuch it was called preaching, although that was an audience of only one. Dealing with the individual is a most important method of preaching, and there are few who cannot preach in this way. But I shall deal more

particularly with the work of the man who addresses a larger audience.

It is generally supposed that the most effective sermons are those that deal with social theories. This is a mistake. As already suggested in a previous chapter, workingmen are not concerned about social theories. Furthermore, when ministers have studied social theories and preached upon them, the workingman has not been attracted to his church to any extent, and the result has rarely been satisfactory. The minister should be familiar with social questions, but he has nothing to do with the theories of the day so far as his pulpit work is concerned. It sometimes happens that when a minister has not been sufficiently informed as to current social theories, and preaches upon them, he does more harm than good, in that he repels the workingman instead of winning him. And to be frank, "few ministers think broadly enough to deal with social theories with the commingled virility and fairness necessary to give instruction on such theories any real effect." When, for instance, the minister gives vent to a tirade against the labor union, the workingman wonders wherein lies the

difference between the labor union which gives him a union card so that he may have the right to go to work and the council or association that gives the young minister a "union card" which entitles him to perform the functions of a full-fledged minister. That there is a difference between the labor union and the minister's association in the matter of "holding down a job" is quite clear in most minds, but the average workingman fails to make the distinction which is so evident to the minister. Both the labor union and the association of ministers are supposed to pass upon the qualifications of the candidates who apply for membership. That some unworthy men sometimes slip into the union is not to be wondered at, since there are not a few incompetents among those who have been commissioned by sundry councils.

Others suppose that unique topics which have a bearing on their industrial lives will attract workingmen. This is true, but in a very small measure. During a period of great distress among workingmen a few years ago, an enterprising Chicago preacher placed a great sign outside the church door which read, "Men Wanted." I remember the dis-

gust and the indignation which this action created among many of the unemployed, because his only object was to entice them in to a church service. We cannot afford to be anything but perfectly sincere in our dealings with those whom we would win to Christ. An honest topic which really describes a sermon that would interest workingmen is perfectly legitimate, and may sometimes be used with good effect.

Sermons from daily work illustrated with the stereopticon have been quite attractive. The various shops were visited during the week, the methods of work carefully studied, and pictures were taken of the men at work. These were thrown upon the screen before the sermon, and the applications were altogether spiritual. No attempt was made to deal with the labor question in any way. Among the topics considered were the following:

"The Drafting-Room — Forming Life's Plans."

"The Shoe Factory—Life's Equipment."

"The Switch Engine—Life's Humdrum Duties."

"The Printing Office—Life's Impressions."

The stereopticon is not essential, but in this instance it was found useful.

Like most other people, workingmen are pleased and interested when they are consulted about a matter. Acting upon this principle, I have sometimes written to hundreds of workingmen requesting them to give me their opinions concerning certain phases of church life and work. A series of sermons upon the topics suggested have resulted in bringing many to the services who had not attended church in years.

But the most effective way of reaching workingmen is the simplest way, and any preacher can do it if he will. Probably this is why so few ministers are doing it. Let him get away from churchly things and ecclesiastical manners, and go down to some big shop at the noon hour, having secured permission from the owner, and give the men a simple, practical talk on a Bible theme. Have it come straight from the heart. I can assure you that it will when this method of preaching is attempted. It will take away the cobwebs and fossilisms of years. There will be a new ring in the preaching on Sunday. Everybody will notice that something

has happpened to their minister, and they will be glad. If you can get at men—and this is the whole problem of the workingman and the church—and you can tell them the story of a living Saviour, their hardness will disappear.

It has been my privilege to address regularly about three hundred young mechanics on themes which had to do with their eternal welfare. They felt at home in the atmosphere of the shop. The illustrations were drawn almost entirely from shop life. I fancy that to many of them this did not seem like preaching—as they understood what preaching meant—but the vital truths of God's word were carried home. I have never been listened to with greater interest. After all, there is nothing like the old, old story. Preached with faith and with heart aflame with love for the souls of men, there can be no greater theme, for "it is the power of God unto salvation to every one"—men of brawn as well as men of brain—"that believeth."

Many of our rich churches, because they have recognized the fact that workingmen will not attend their services for various reasons, and because they have a real desire to win them to Christ, have established mission

chapels in the districts in which the workingman lives. But the average mission as a means for winning workingmen is a decided failure. Work among the women and the children is more or less successful, but the mechanic is being reached to a very limited extent, and those who do come are very rarely of that class who are recognized as thinkers and leaders among workingmen.

The name "mission" repels the independent mechanic. Mr. Moody learned this lesson early in his work. His first building was known as a "tabernacle," then it became a "church," and when he organized a so-called "rescue mission" in the slums of Chicago, he insisted that it become known as Institute "Hall." But reaching workingmen in the church is becoming more of a problem.

Prince of preachers that Mr. Moody was, he found it difficult sometimes to attract an audience in a workingman's district. His was a name with which men could conjure in filling the largest hall available, but I remember upon one occasion when Mr. Moody came to the great East Side of New York, he addressed an audience of just two hundred and fifty-three persons on the opening night of a

fortnight's meetings, although the services had been extensively advertised. The churches and chapels that were open in anticipation of overflow meetings were not used; indeed, the comparatively small church in which the main services were held was never filled at any time during the campaign. When the ministers left the platform at Mr. Moody's suggestion to go out to invite the people in, their invitations were answered with the scornful, "Who is Moody that we should go to hear him?" Mr. Moody frequently lamented the fact that his audiences were composed so largely of church members, and in self-defense he directed his attention to the Christians who would persist in coming to hear him.

Not that Mr. Moody did not reach workingmen. He reached them where they knew him best, when he preached in unusual places, and when his good judgment employed means which appealed to them. Realizing that the workingman was not being reached by the churches, Mr. Moody advocated preaching in tents and in the open air, and it was at his suggestion that the present movement in many of our large cities with regard to this kind of work was inaugurated.

I know that street preaching is not looked upon with much favor by the conservative people in our churches. It is "undignified," we are told. But, as some one has said, "It is well to remember that dignity is not one of the fruits of the spirit, nor is it classed among the Christian graces. Solomon says, 'Folly is set in great dignity.'" We have good authority for open-air preaching. The greatest preachers of ancient and modern times were open-air preachers. Paul and the apostles preached in the open air. Jesus Christ himself preached to the greatest number when He had nothing but the green grass for a carpet and the blue sky for a dome. And His command to go out into the streets and lanes of the city to preach His Gospel is our commission. One of the laws of the presbytery of Glasgow is that every minister shall preach in the open air once a month. The Presbyterians of London have a standing committee appointed to take charge of open-air work in that city, and they send their very best preachers out on the streets to do this work. John Huss began the Bohemian Reformation in open-air services. John Welsh preached almost exclusively in the open air. George

Whitefield's open-air preaching at the Kingswood Colliery was attended by thousands. When he went to London he was urged to preach in some church or hall, because "it would be more dignified and more seemly," but he says that he was controlled by an overwhelming passion to preach in the open air, and so on Moorsfield he preached the gospel to thousands. John Wesley was at first opposed to open-air preaching, fearing that it might bring the movement which he led into disrepute, but when he realized the results which attended such services he became an open-air preacher. We would hear very little about the Salvation Army to-day were it not for its open-air work. It is through this method that the workingmen will be reached for Christ. Driven from their homes by the intense heat, they will sit in the parks, on the docks, or near the curbstone. Unwilling to enter the church during the winter, they will listen to the Gospel in tent and open-air meeting in the summer. With pipes in their mouths, but with the greatest respect and the keenest interest, I have preached to hundreds of workingmen from the top of a barrel on a vacant corner lot, and to many more in a tent.

A recent summer's experience in this work comes vividly before me. The tent was usually fringed with baby-carriages, guarded by tired fathers and mothers who had been attracted to the services. A neighboring priest threatened his people with evil consequences if they dared to enter the tent, so that ordinarily as many people sat or stood about outside as there were within. The tent was surrounded by saloons. The market lot across the way was frequently crowded by the wagons of the farmers who came into town for the early market in the morning, thus increasing the night population across the way by some hundreds. Personal testimonies indicated that both the saloon habitué and the marketmen were reached by the Gospel, especially by the singing, which was easily carried on the still night air.

It was a pleasant sensation to wake up in the night and listen, not to street songs as formerly, but to such hymns as "Sunshine" and "There's not a Friend Like the Lowly Jesus" sung by some of my neighbors who could not sleep because of the intense heat.

The police had warned us that our tent would be cut in pieces by the toughs in the

neighborhood, and that our meetings would be disturbed by the rowdy element. But the only damage to the tent was done by the elements, and the children playing on the grass outside the tent alone engaged the attention of the policemen during the meetings.

The toughs were inside, interested in the service. In addition to the directly evangelistic work, the tent became the center of a large philanthropic work during the summer. A ton of ice was distributed among the poor every day, free street-car tickets to the parks were given to the poor children of the neighborhood, and weekly excursions were arranged for the mothers and their babies. Besides this, there was in operation what proved to be a free circulating library of the Moody colportage books, the contents consisting principally of bright Gospel sermons and addresses by the world's best preachers. About five hundred of these were sold without financial profit, and nearly five thousand carefully selected tracts were given away. I would suggest, in passing, that one needs to be careful about becoming entangled in some forms of Christian work which may of themselves be good and needful. It is best, in most cases,

to confine one's self to purely evangelistic work in the tent. In our city and in our neighborhood, during this particular summer, the above work seemed imperative.

The cost of the work for three months was about $850, or $65 a week, the items per week being as follows:

Rental of tent	$8.00
Janitor	7.00
Benches and chairs (purchased), average	10.00
Lights	4.00
Advertising	7.00
Organist and chorister	25.00
Miscellaneous	4.00

The preachers were not paid, although practically all the preaching was done by one man. There is a disadvantage in changing speakers, especially when the people are becoming interested, although this cannot always be avoided.

Five thousand "dodgers" were distributed each week, advertising the speakers and the topics of the addresses. Some of the headings on the dodgers were as follows: "The Master's Message through Many Minds," "A Week of Good Things at Tent Glad Tidings," "The Gospel in Picture, Parable, and Precept." Frequently a series would be

carried through the week. "Six Short Stories, Written by God," was the title of six sermons dealing with incidents in the lives of six well-known Bible characters. During another week the dodger asked, "Are you tired and sick?" "Come, and let us tell you how you may be healed," was the invitation which followed. Then the topics for the week were given: "The Cure for Worry," "The Cure for Discouragement," "The Cure for Doubt," "The Cure for Poverty," "The Cure for Sorrow," "The Cure for Sin." When the story of "Pilgrim's Progress" was illustrated with the stereopticon on six successive evenings, the dodgers proclaimed: "Life! life! Eternal life! How it was obtained by a poor tinker." The story was followed with intense interest by nearly eight hundred people.

It would be an easy matter to multiply personal testimonies as to the direct benefits of the meetings. Personally, I feel that I have never done any work which appeared to pay larger dividends, and I have never found greater joy in the Master's service.

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